



ST. IGNATIUS LOYOLA,

Founder of the Society of Jesus

New York Edward Dungan & Brother

HISTORY
OF
THE LIFE AND INSTITUTE
OF
ST. IGNATIUS DE LOYOLA,

FOUNDER OF THE SOCIETY OF JESUS.

BY
FATHER DANIEL BARTOLI,

OF THE SOCIETY OF JESUS.

TRANSLATED BY THE AUTHOR OF "LIFE IN MEXICO."

These are they whom we have sometime in derision, and for a parable of reproach. We, fools, esteemed their life madness, and their end without honor. Behold! now they are numbered among the children of God, and their lot is among the Saints.



VOLUME I

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TRANSLATOR'S PREFACE.

THE works of Father Daniel Bartoli being comparatively little known in this country, it may be well to mention that this learned and laborious Jesuit, professor of rhetoric, distinguished for his eloquence in the pulpit, and one of the most popular writers of the age in which he lived, was born at Ferrara in 1608, and published the work of which the following is a translation, at Rome, in the year 1650. Contrary to the custom of the Jesuit biographers of St. Ignatius, he wrote in his native tongue ; while his predecessors had almost universally employed the Latin language ; and in that ecclesiastical idiom, however generally in use in those days, their works had been rather appreciated by the learned few, than generally read and admired.

This "History of the Life of St. Ignatius and of the Society of Jesus," with its southern vivacity, striking imagery, and life-like portraits, became popular wherever it was known. It was translated into Latin

by Father Giannini ; at a later period into French. A learned critic has declared that all translations of Bartoli must fall far short of the original. His unquestioning faith, his simple enthusiasm, combined with the romantic character of the narrative, do indeed seem more suited to times nearer the mediæval era, and to an atmosphere more glowing and cloudless than ours ; whilst much of the charm of the original must necessarily escape when transferred from those softly flowing periods to our more senatorial and positive language.

Nevertheless, a translation may serve to draw attention to the original, and will at least give an idea of its merits, however imperfect, to those whose knowledge of languages does not embrace that of Dante and Ariosto.

But I must not pass over in silence my obligations to the French translator, whose plan in the division of the work into chapters I have closely followed ; and whose example I have ventured to take in the omission of certain details, which might have appeared wearisome to the general reader, and unnecessary to the interest of the narrative.

Yet we need not fear that the subject is one which can be easily exhausted, or which can ever cease to be interesting. For three hundred years this wonderful

Society has fixed the attention of princes and people throughout the universe. Hated, loved, praised, abused, persecuted, cherished, but always an object of intense interest ; it has never sunk into insignificance, it has never been regarded with indifference. Whilst in one country the name of Jesuit awakens every feeling of distrust and abhorrence ; in another it arouses every sentiment of love and reverence. The member of the Society of Jesus finds himself regarded with as different feelings at different periods, as was the great Apostle of the Gentiles by the barbarians of Melita, before and after he had shaken off the venomous reptile from his hand. *He is a murderer—he is a God.*

And therefore, notwithstanding the many books which have been written upon this subject, whether against or in favor of the Society of Jesus and its Founder, the history of Bartoli, with its honest and plainly authentic details, and above all, as containing a fuller account of the Institute itself than has hitherto been given by any author, may be considered well worthy the trouble of perusal ; more especially by those who would gladly use their own judgment in ascertaining the true motives by which the Founder of the Society was actuated ; his original intentions in that foundation, together with the real nature of his *Spiritual Exercises* ; who would discover what has so

greatly puzzled a late Protestant divine, in what he calls "the twofold character of Ignatius de Loyola ;" how he was at once an "unmanageable enthusiast," and the author of "a scheme of life and a polity, which has proved itself to be the most firmly compacted and the most efficient of any which the world has seen."

We think that this enigma will be solved by the simple perusal of Bartoli ; and that the reader will also be enabled to ascertain how far the followers of St. Ignatius have walked in, or deviated from the footsteps of their Founder, and to what extent they have obeyed the injunctions which he bequeathed to them ; whether, in short, the object of the Society has been to acquire worldly honors, wealth and influence, or whether they have acted up to their professed aim : namely, to labor for their own perfection, for the spiritual welfare of their fellow-men, and all

AD MAJOREM DEI GLORIAM.

P R E F A C E .

I PROPOSE to write the history of the Company of Jesus, and thus to fulfil the obligation under which that Society lies, of making known to the world from time to time the works which it has performed in its service ; for if a narrative of the occurrences which concern those religious Orders who live only for God and for themselves, may be considered as an act of spontaneous liberality to the public, it is not so in regard to this Order, whose direct and principal object is to benefit mankind.

If we revert to the origin of the Society of Jesus, we shall easily perceive how distinct is the duty imposed upon it in this respect ; since it appears that the whole world has concurred in its formation, increase, and extension. Spain gave it a father in St. Ignatius ; France, a mother, in the University of Paris ; to Italy it owes the Pontiff Paul III., who determined its existence as a religious Order ; it received from Portugal the title of Apostolic, and the first

elements of its aggrandizement. Hardly was the new Society adult, when placed by Germany in the arena, to grapple with the Protestants of those unfortunate days; the East Indies, the kingdoms of Africa, the two Americas welcomed the children of Ignatius even during the lifetime of their Founder, and opened up to them those vast fields, which they were destined to cultivate by their labors, and to water with their blood.

Thus besides the obligations which the direct object of the Society imposes upon it, it is bound by those which it has contracted in the service of all nations, to come forward and balance accounts with them, that the world may judge whether or not these engagements have been fulfilled. This work will not consist of a simple narrative only; it will also be an apology for the Society; since there exists not only amongst Sectarians, but even amongst Catholics, a vast number of persons who have endeavored to draw down the hatred and contempt of the world upon this Order; representing it at one time as a disturber of peace; at another as designing and dangerous; and again, as utterly degenerate; nor will this vituperation cease until that day arrives, which God grant it never may! when these accusations shall be founded upon truth.

Had the Society abandoned the different public ministrations to which she devotes herself for her neighbor's welfare; and adopted the humble occupations of weaving mats, of making baskets, or of cultivating gardens; had she narrowed the sphere of her activity within the walls of a cell;

never issued forth whether to see or to be seen ; if, dead to the living, as St. Gregory Nazianzen expresses it, she had lived but to herself, the world would have spared alike her reputation and her works, and would not have honored her by its hatred. Then all defence would have been idle ; all appeal to reason and truth needless. But this was not what God required of our Order. In those days of calamity for His Church, when fresh auxiliaries were so needful for her, He did not raise up this new religious Order to seek for repose, but to devote itself to labor for the good of mankind. It pleased God himself to oppose this barrier to the ignorance of infidels, to the perversity of heretics, and to the corruption of Catholics. It was therefore impossible that, destined for such a struggle, the new Society should not have met with antagonists, and when enabled by the divine blessing to snatch from the hands of the enemy, the souls which he held in captivity, those very hands became armed against her, and challenged her to combat.

I may then justly give the name of apology to that which is in fact but a simple narrative ; for as Diogenes, in order to confute the sophisms of Zeno, who denied motion, merely arose and walked, so as an answer to those who obstinately refuse to acknowledge in a religious Order, a spirit and work worthy of its profession ; arguments and dissertations are of less avail than a mere narrative of well-authenticated facts.

This, indeed, has been the innocent but effective method of defence, adopted from the very birth of the Society, by its Founder and Father, St. Ignatius. In reply to a censure

afterwards revoked, which the Sorbonne, ignorant of the true spirit and works of the Society, had pronounced against it, he preferred to the most peremptory arguments, the combined testimonies which he had received from the principal cities of Europe, where, judging from visible and manifest facts, the Order had been declared highly useful, orderly, and well regulated. This was the sole reply given by Ignatius to those able but at that time ill-informed men, who had through ignorance condemned it.

I may also hope that it will prove no slight consolation, and no trifling advantage to the members of the Society itself, thus to see brought before them in one general picture, the life, labors, and glory of their elders; since they may hence learn to appreciate their works, to honor their memory, to imitate their noble examples. Thus should any one acknowledge that he is yet very far from the perfection which his vocation requires, let him console himself by entering into the humble sentiment of Father James Eguia, a man of eminent virtue, and confessor of St. Ignatius; that if amongst many pieces of gold of just weight, there should be one mixed with alloy, it is not remarked, but passes current with the others. As an encouragement to aspire to perfection, we shall find numerous examples worthy of our imitation in the lives of those holy men, the record of whose virtues will assist us to become the living copies of these noble models. Nor can any one justly apply to us the words of Philo: "The further," he says, "that the human race recedes from Adam, the less it receives at its birth, of that

primitive vigor belonging to a perfect nature, and possessed in the highest degree by our first father.* Thus," continues he, "as the rings of an iron chain suspended to a load-stone, participate so much the less in its virtue in proportion as they are further removed from it; so the gifts of nature degenerate in man, the further he recedes from his first parents." We, on the contrary, shall gain by distance; since the spirit of our Founder and of his Institute will descend to his successors, fortified by numerous and worthy examples; like a river, which, as it recedes from its source, is gradually increased by the new waters which precipitate themselves into its bosom, as it flows along.

The holy Apostle St. Francis Xavier asked nothing with greater earnestness, than to receive detailed accounts of his brethren whom he had left in Europe, and of all those who were daily added to their number. He writes to the Fathers in Rome: "I beg and conjure you in the name of God, my dear brothers, to speak to me of all our members, and of each one in particular; for having no hope of seeing them again in this life, *facie ad faciem*, I desire at least to be associated with them in spirit." Surely it was not to obtain merely a vain consolation, that the Saint made this earnest prayer, but rather that he might receive encouragement from their example to endure his fatigues, and joyfully to bear the burden of his labors. When that dearly loved news arrived from St. Ignatius and his other friends, we may believe that he conceived a still higher esteem, a yet more lively affec-

* *In Cosmop.*

tion for that mother ever since then so fortunate, less even in the number, than in the virtues of her children. "I cannot," he says in one of his letters to the Fathers in Rome, "cease to speak of the Society when I once begin; it is a subject upon which I know not how to contain myself; nor can I finish my letter more suitably than with these words: *Si oblitus unquam fuero tui Societas Jesu, oblivioni detur dextera mea!*"

Such is also the effect which the knowledge of the virtues of our predecessors shall produce upon us; and with this view I propose at some future period to write their lives; not by fragments, nor in a vague and general manner, but in order, and with all fitting details.

Meanwhile, let no one suspect that my pen will refuse to trace any thing but the virtues and the works with which it has pleased God to illustrate the Society; nor that I would defend, conceal, or extenuate those faults, whether grave or slight, with which some of her children may have tarnished her lustre, or dimmed her primitive beauty. An assemblage of so many thousands of men, although originally called by God, and afterwards subjected to the most rigid discipline, could certainly not be more fortunate or more faultless than that of the angels in Heaven, or of the apostles upon earth. The first were created in holiness, and doubly enriched with the gifts of nature and of grace; the others were formed by the teaching and example of Jesus Christ himself. Yet many amongst the first have peopled Hell; amongst the second some fell, and one was lost. Every profession in the

Church has hypocrites,* justly says St. Augustine; and there is no religious Order so new, no Institute so wise, which may not say, groaning with Job, "My works bear witness against me;" words applied, according to the interpretation of St. Gregory, to those double and false men, religious by their profession, and profane by their works.†

But besides, the very faults which have blemished their lives, may be useful to those who know how to extract a useful lesson from them. For as the shipwrecks of imprudent mariners first made known the hidden rocks which all marine charts now mark out for navigators, by which voyages have been rendered comparatively safe, so a faithful history, pointing out the causes through which some were unfortunate, and others fell, will serve as a guide and a warning to their successors, and will show them the necessity of taking another route, if they would avoid similar evils. If men, placed under the same rule, and forming one body, find advantage in studying the lives of their predecessors, it is therefore evident that they may derive as much benefit from reflecting upon the faults into which they have fallen, as upon the virtues by which they were distinguished.

Experience, it has been often remarked, is the daughter of Time; she is also the mother of prudence, and a guide towards wisdom; and many things can be learnt through her, which no abstract thoughts, or theoretical principles can

* In Psalm 99.

† Lib. 13 Moral. 5.

ever teach. As the reformation of the calendar was the result of a multitude of observations examined by each other, and not of some few isolated data, so in every form of government, certain fundamental maxims are not adopted, or at least their expediency cannot be proved, until all the events which have occurred during a long series of years have been examined, and the advantages and inconveniences of the system, carefully scrutinized. If we add to all this, that obligation to inviolable fidelity imposed upon every historian, an engagement which he takes in the face of the whole world, in virtue of his office, my readers may be convinced that every one of my assertions shall be based upon authentic proofs, and that I shall conceal nothing which it may be useful to relate.

However, the general history of the Order embraces a mass of facts which have taken place in the most different and most distant regions. In a narrative of this nature, order, clearness, and method are especially necessary. The best plan that I have been able to devise, consists in simply classing the labors of the Company, according to the four quarters of the globe. But there is one history which ought to take precedence of all the others, for it is the true basis of this work—I mean that of St. Ignatius. As Founder of the Order, he has a right to a more especial, a deeper remembrance; while his actions and the example of his life, ought to be a rule for the conduct of those who have inherited his spirit, and embraced his Institute.

Were I to mingle with this narrative a history of the

different events with which contemporary history furnishes us, I should injure the beauty of my subject, which consists in the unity and connection of the whole, as well as in the harmony of its parts. Yet I have felt persuaded that I should not pass over in silence several circumstances apparently of slight importance in the history of St. Ignatius, which had escaped the notice of his first historians, Ribadenara, Orlandino, Maffei, and others; or which perhaps they had suppressed on account of the times in which they wrote. For if we naturally feel a certain desire to know something of the features and physiognomy of those great men who have lived for the glory and happiness of their fellow-creatures, and endeavor from some ancient memoirs to form an ideal image of their appearance and lineaments, judging from what we learn of their character and virtues;* yet certainly we should prefer to a painting, which, after all, can but retrace their physical conformation, those pages where their innermost souls are unveiled, and where the different phases of their existence are developed, and brought to light by a faithful account of their actions and of the various events of their lives.

Now as in a portrait, where the artist endeavors to produce a perfect resemblance to the original, no line or stroke of his brush can be considered as useless; so in retracing

* *Quo majus, ut equidem arbitror, nullum est felicitatis specimen, quam semper omnes scire cupere, qualis fuerit aliquis.*—Plin. lib. 35. cap. 2.

the lives of great men, certain minute details, which taken separately, appear to offer little interest, yet possess a certain intrinsic merit, when they contribute to the formation of one admirable whole.

To apply this observation more immediately to St. Ignatius; we find Father Luis Gonzaga, who had lived with him some time, and had studied his character attentively, observe to John, King of Portugal, that the mere recollection of Ignatius, of his words and actions, inflamed his heart with a more vivid desire of perfection, than the holiest teaching, or the most lofty meditation. Others relating, after the death of the Saint, what they had observed in him, wept with emotion, and considered themselves supremely blessed, in having been permitted to study the theory and practice of perfection, under a master of such heroic sanctity.

I shall not, I think, be blamed for occasionally mingling with the ancient and faithful historical memoirs which we possess, certain facts with which they have not furnished me. I shall draw these details from no modern source, but solely from manuscripts written by the holy Founder himself, or from the writings of the Fathers Faber, James Lainez, Simon Rodriguez, Jerome Nadal, and others, from whom the first historians derived their materials. Besides this, the voluminous correspondence, and the depositions of six hundred and sixty-five witnesses, adduced in the process of canonization, have frequently been of great assistance to me.

Finally, in this first work, I shall venture to follow the

example of St. Gregory, the Pontiff, who was wont to compare himself to those rivers, which, meeting with hollow ground along their shores, fill it up, and flow onwards without deviating from their course. Thus, without turning aside from my principal subject, I shall make some digression whenever I find it necessary to do so. "The lyre," says St. Augustine, "is not composed solely of the chords which give it sound and harmony, but also of other parts, which are deaf and dumb in themselves. These, however, united to the chords which they support, become in their turn sonorous and melodious. Thus," continues he, "certain descriptions of material things, which are occasionally mingled with the writings of the prophets, do not indeed speak openly of Christ; but His mysteries are there, united by allegorical figures, of which we may say that they proclaim Christ; *Christum sonant*. The same observation might be applied to those digressions which I have considered it necessary to make; as for example, in my detailed account of the *Spiritual Exercises*, of the persecutions which we have undergone, of the protection granted us by the Mother of God, of the object and plan of our Institute. Here the connection between cause and effect is evident; and we may say of these different subjects, *Ignatium sonant*.

But besides the intimate connection which all this has with him, and which prevents me from omitting these circumstances, it was also my duty to mention them in order to explain, and by so doing to justify them. I have especially dwelt upon the plan of the Order instituted by the

Saint, and judged of so differently by those who know it and by those who do not, that it may remind us of the opinion of the two philosophers, Pythagoras and Anaxagoras, in regard to the sun, as related by an ancient writer; the one regarding it as a stone, and the other as a God: *Quem ille ut Deum, hic ut lapidem prospectabat.**

If when we contemplate a material object, the eye of the soul could penetrate by its intelligence that which the eye of the body only perceives from a distance, no philosopher would have been sufficiently materialist to have gone the length of saying that *the stars are animals, of which the heavens are the stables*;* but, on the contrary, in considering the grandeur, the immutable order of the celestial spheres, and their harmony of motion, he would have revered the wisdom, the genius, and the omnipotence of the Divine Architect, who had communicated such rapidity to these immense globes, and had prescribed to their unequal revolutions, a rule which governs them with such perfect exactness. And thus the man who views from a distance the Institute of a religious Order, designed by God, who himself gave the model to its Founder, as he formerly made known to David the plan of the Temple, ought to judge according to the object aimed at by the Institute, of the suitableness of the means employed in attaining it. Then, from the connection of the various parts, he can easily comprehend the beauty of the whole; otherwise he will be, as St. Augustine says, like one who, viewing a beautiful mosaic, can, from his defec-

* Maxim. Tyr. serm. 9.

† *Lactant. de orig. error., cap. 5.*

tive sight, perceive only one or two of the stones which compose it, and in his ignorance accuses the artist of want of skill.*

It was thus that Lermeo, the Calvinist, as well as so many others, judged of the Society, when, after having first condemned it for having united the active and contemplative life, he added that the Society of Jesus alone knew how to reunite severity with gentleness, discipline with relaxation, &c. "*Sola Societas Jesu, omnium professionem severitatem, amœnitatem, disciplinam, laxitatem, paupertatem opes, usus, abusus, complexa est.*"

This was my reason for undertaking to make known in detail those things which, as we shall judge from facts, only require to be brought forward to the light of day, in order to be justified. Thus only can we render to St. Ignatius that homage which we pay, says St. Gregory Nazianzen, to the merit of a workman, by merely showing the excellence of his work to those who had never before observed it.

"*Vir vere, quem Prælegerat Dominus, ut eorum dux foret, qui portarent. Ejus sanctissimum nomen coram gentibus et populis, et infideles ad veræ fidei cognitionem inducerent, ac rebelles hæreticos ad illius unitatem revocarent, suique in terris vicarii auctoritatem defenderent.*" †

"A man, indeed, whom the Lord had chosen as the

* Lib. 1. de Ord. c. 1.

† Words of Urban VIII., in the Bull of canonization of St. Ignatius d. Loyola, Founder of the Society of Jesus.

leader of those who should bear His most holy name to the Gentiles and nations, and bring the infidels to the knowledge of the true faith, and call back the rebellious heretics to its unity, and defend the authority of His vicar on earth."

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HISTORY
OF
SAINT IGNATIUS DE LOYOLA,
OF
THE SOCIETY OF JESUS.

FIRST BOOK.

CHAPTER I.

Family, birth, and character of St. Ignatius—St. Ignatius is chosen by God to found the Society of Jesus, to combat the new heresies, to convert the Indies—St. Ignatius embraces a military career—His wounds.

IN that part of ancient Cantabria, now called Guipuscoa, which extends along the sea-coast, between the Pyrenees and Biscay, two families resided, who held a distinguished rank amongst the most ancient and illustrious of the country; those of Ognez and Balde. They had always been possessed of great influence, less on account of their noble rank, than of the great number of their ancestors who had distinguished themselves in arms and literature. The house of Ognez has given rise to that of Loyola, the lords of which family were represented at the end of the fifteenth century, in a direct line, by Don Bertram, lord of Ognez and Loyola, head of the family, and father of eleven children, born to him by Doña Maria Saez de Balde, his wife.

Ignatius, the last of these children, was born in 1491, under the pontificate of Innocent VIII., and in the reign of the Emperor Frederick III. Nature had endowed him with the most noble inclinations; greatness of soul, lofty sentiments, an ardent passion for glory, an aptitude for all chivalrous exercises, the most charming and graceful manners, and in short, with every species of merit, fitted to distinguish a young man of noble birth. Considering all the advantages re-united in his son, Don Bertram was of opinion that it would be proper to establish him at court; and while he was still young, placed him there in quality of page to Ferdinand, king of Castile. But God, when he bestowed upon Ignatius the lofty character and noble nature which he possessed, designed him for greater things. Gifts so rare as these, were destined to serve as instruments of His grace, and for a very different purpose from that intended either by the lord of Loyola or by Ignatius himself. It is certain, and Ignatius often repeated the remark in after days, that persons who appear destined to obtain the most brilliant success in the world, are usually the best adapted to those enterprises whose object is the service and glory of God. Of this he himself was a striking example. The constancy which enabled him to suffer the most terrible anguish from human motives only, was changed into unalterable patience in enduring the most austere penances. That magnanimity of soul which led him to disdain all ordinary thoughts and affections, led him to devote himself more entirely to the increase of the Divine Glory; and the generous intrepidity which directed his choice to the profession of arms, afterwards induced him to form under the military title of Company a new order, whose special aim was to be the defence of the Faith, and the diffusion of the power and glory of the Church to the most distant regions of the earth. For it

pleased God that this valiant soldier should be carried off from the secular militia, to become the chief of a new militia, which, by means of other arms, and in a new species of warfare, was destined at once to serve the Church by its labors, and to defend her against the schism of Henry VIII. in England, the apostasy of Luther in Germany, and the revolt of Calvin in France; and which was moreover to repair the losses which the Church had suffered in Europe, by extending the Faith to the East Indies, those new possessions of Castile and Portugal. Such had been the method pursued by God ever since the first ages of the Church. Did heretics arise against her; forthwith He raised up in her defence, at one time, men of ability, at another, religious orders, mainly destined to combat their errors. Thus to Arius he opposed the great Athanasius, St. Cyril of Alexandria to Nestorius, St. Augustine to Pelagius; and during the space of four centuries, the orders of the two holy Patriarchs, St. Dominick and St. Francis, to the fury of the Albigenses and to the corruption of the whole world.

With regard to St. Ignatius, his birth, his conversion, and the foundation of his order, evidently kept pace with the necessity then existing in the Church for new auxiliaries. The very same year in which Christopher Columbus concluded his treaty with Ferdinand of Castile, and sallied forth to the discovery of a new world; God brought St. Ignatius into being, doubtless with the design that the conversion of so many barbarous and savage nations should be the fruits of the zeal and labors of his spiritual children. Six years after Ignatius, in the year 1497, Francis Xavier was born, and that same year, the first voyage of Vasco de Gamo to the East Indies took place. In 1521, Martin Luther declared in the Diet of Worms, in presence of Charles V., his obstinate persistence in heresy, and retired to

Wartzburg, where, becoming as he audaciously says, "a new John, in a new Patmos," he wrote a book against monastic vows, the perusal of which depopulated a great number of monasteries. In 1521, also, Ignatius quitted the world, consecrated himself to God, and after being restored to health, retired into the solitude of Manresa, where he composed his admirable work, entitled the *Spiritual Exercises*, in which he threw so bright a light upon the eternal truths of religion. It was by means of this book that he collected his companions together, founded his new order, and repeopled the ancient monasteries. Ignatius and Calvin were in Paris at the same time, and both made disciples in that city. The first attached to himself a great apostolic laborer, whose life and doctrines were destined to crush heresy; while the second found a powerful supporter for the mass of errors which he desired to propagate. Finally Henry VIII. king of England, who had acquired in 1521, the glorious title of *Defender of the Faith*, published an edict in 1534, whereby he condemned to death whosoever should not efface the title of "Pope" from all the books or writings wherein it might happen to be inserted. That very same year, Ignatius was at Montmartre, carrying through the plan of an association destined especially for the defence of the Church, and of the Sovereign Pontiff. As for the conquests of the Catholic Faith in the two Indies, they have surpassed its losses in the north of Europe; nor is it necessary to point out how God had evidently destined the new order for the conversion of these pagan countries. An ingenious author* has calculated that St. Francis Xavier alone, gained over a greater number of souls to Christ, by converting them from the errors of Paganism, than that of all the proselytes ever made by all the heretics united. We must therefore consider the children

* *Thom. Boy. De Sign. Eccl. Signo 20.*

of Ignatius as the new Apostles of Gentilism. Many exalted minds have been struck by this providential mission, but no more imposing testimony can be given than that of the Pontiff himself, who in the Bull of the canonization of St. Ignatius, expresses himself in these terms: "Gregory XV., our predecessor of blessed memory, considering with what ineffable mercy the Providence of God, which disposes and brings about in due season all the events of this world, has in past ages sent men distinguished for their learning and holiness, whether to carry the gospel among idolaters, or to extirpate rising errors, acknowledges that in these later days, he has acted in a like manner; for the kings of Portugal and Castile having opened up vast fields for Apostolic labors in the East Indies and in the New World, whilst Luther and other men not less dangerous than he, were endeavoring by their blasphemies to separate the nations of the earth from the Holy Apostolic See; God raised up Ignatius de Loyola, withdrew him in a remarkable manner from the midst of the world, and rendered him docile to the operations of grace. After having founded the new order of the Society of Jesus, which by its very institute devotes itself amongst other works of piety and zeal; to convert idolaters, to bring back heretics to the true faith, and to defend the authority of the Roman Pontiff; he terminated by a blessed death, a life admirable for its sanctity." Thus speaks the Pontiff; but let us return to the youth of Ignatius.

He had resided for some years at the court of King Ferdinand, when hearing the exploits of his brothers commended, he felt an inclination which had hitherto been dormant, aroused within him. Wearied besides of the frivolous restraints and idleness of a courtier's life, he disclosed to Don Anthony Manriquez, Duke of Najara, his desire of abandoning it for the more stirring life of the camp. The Duke, whose

kinsman he was, seconded his inclination, instructed him in the art of arms, and found him so apt a pupil, that he soon led him on from the first rudiments to a thorough knowledge of military science. From theory, Ignatius quickly passed on to practice, acquired a great reputation for valor, and soon reached those honorable posts which are the reward of military merit.

His conduct at this period of his life was more conformable to the laws of honor, than to those of the Gospel. Though never heard to utter a word which could make innocence blush, yet he made a profession of gallantry towards women, into which he was drawn rather from the vanity common to young men of his age, than from any vicious inclinations. He had a particular talent for appeasing discontents amongst the soldiery, and more than once calmed the disputes of parties about to come to blows; nevertheless, to support or defend his own reputation, his spirit was always quickly aroused, and his arm ever ready to combat. Such a man was likely to despise riches, of which he gave evident proof, after the conquest of Najara, a town situated upon the frontiers of Biscay. Ignatius in compliance with the orders which he had received, gave it up to pillage; but declined taking any part of the booty, reserving for his share nothing but the honor of the victory, and the sad pleasure of vengeance. Idleness and gambling had no charms for the young soldier. He employed the time which he might have spent in this manner, in writing verses in the Castilian tongue upon sacred or moral subjects, and composed a long poem in honor of St. Peter, who in after days restored him to life and health.

Such was the kind of life, and such were the occupations of Ignatius, until he had attained the age of thirty. Then God struck him with a terrible blow, which closed his path to military honors; but inasmuch as personal holiness and

the conversion of souls are superior to all earthly glory ; inso-much the new career which was opened before him, was superior to all that had, until then, been the object of his desires.

At this period the Emperor, Charles V., was at a distance from Spain, and his absence had emboldened a part of Castile to rise in a revolt, which, under the usual pretext of public liberty, served in reality the interests of some mal-contented nobles. The viceroy of Castile, Don Frederick el Almirante, wishing to provide for the defence of certain cities under his jurisdiction, which ran the risk of falling into the hands of the rebels, sent to Navarre for men and money, and even went so far as to withdraw the troops and ammunition from several of the fortified places. Henry d'Albret, whose father, John III., had been dispossessed of Navarre by Ferdinand of Arragon, seeing that kingdom in so weakened a condition, undertook to attempt its recovery, and gave the command of his troops to Andrew de Foix, brother of the famous Lautrec.

The danger was imminent, and the viceroy of Navarre, Don Anthony Manrique, hastened to the governor of Castile, and claimed his assistance. But Andrew de Foix, already master of St. Jean Pied-de-Port, as well as of other less important places, had laid siege to Pampeluna. The inhabitants, terrified by the number of the troops that blockaded the city, and despairing of holding out until the return of the viceroy, began to speak of capitulation. In vain Ignatius, who had the command of the place, encouraged them with the hopes of obtaining speedy succor, and reproached them with their pusillanimity. Seeing that nothing could be hoped for from them, he abandoned the town, and retired into the citadel. There also he found the troops feeble and dispirited; for the enemy, who had already made their entrance into the town, were preparing for the assault. But first they invited

the garrison to a parley, and to this the commandant and several others immediately agreed. On beholding this cowardly conduct, Ignatius reflected that if some men of courage did not join them, they would probably accept the most humiliating and disadvantageous conditions, and he therefore resolved to be present during this negotiation. They required, in fact, a man as intrepid as he; for the enemy, proud of their superiority, and encouraged by the surrender of the town, showed themselves wholly unreasonable, and although the debates were prolonged, less humiliating conditions could not be obtained. To surrender,—such was the last word of the French; and the commandant of the citadel, to excuse himself for giving his consent, pleaded imperious necessity. But, at that moment, Ignatius, equally humiliated by the cowardice of his own troops, and irritated by the harshness of the enemy, peremptorily broke off all the negotiations, and withdrew into the fortress. If he were to be overcome, it should be by the force of arms, but never through miserable cowardice. He revived the courage of the soldiers, reminded them of the duties which loyalty imposed upon them, and of the rewards which awaited them. “An honorable death,” added he, “is always preferable to a shameful capitulation.” The assault was made, and repulsed with equal bravery. In defending a bastion which the enemy was endeavoring to scale, Ignatius performed prodigies of valor. However, the French artillery made a furious attack, and it pleased God that a stone detached from the wall by a cannon-shot, should strike his left leg, while the ball itself, by a fatal rebound, struck and shivered the right. Under these two blows he fell, and with him the courage of the soldiers whom he had animated both by words and example. The citadel, remaining defenceless, fell into the power of the enemy, who entered it on the Monday of Pentecost, the 19th of May, 1521

The French, who had witnessed the honorable conduct of Ignatius during the negotiations, and his indomitable courage in defending the fortress, treated him with great consideration, respecting the virtues which men are pleased to acknowledge even in an enemy. The gravity of his wounds rendered it necessary to obtain more skilful advice than could be procured in the army, and after a few days they caused him to be transported to Loyola. The limb having been badly set, he was exposed to remain not only miserably lame, but also to suffer greatly, unless the surgeons came to the decision of breaking it afresh, in order to bring the bones together, and restore them to their right places. Undaunted by this cruel necessity, the young warrior permitted the surgeons to act according to their own judgment. During this dreadful operation, not a cry nor even a complaint escaped him. But nature, already exhausted by so much suffering, was unable to endure this new torture. The state of the wounded man daily became more precarious; and, whether caused by the violence of the pain, or whether some new malady aggravated the case, Ignatius was soon reduced to the last extremity, and having asked for and received the last sacraments, prepared himself to die.

It was the vigil of the feast of the apostles St. Peter and St. Paul, and according to the opinion of the physicians, the next day was to terminate the life of Ignatius, unless some favorable crisis should occur in the night. It was from Heaven that assistance arrived; and by the intercession of the prince of the apostles, from whom he received that very night a miraculous visit, and immediately felt that he was out of danger. Doubtless the founder of the papacy thus manifested his interest in the life of a man destined to be so valiant a champion of the church and of the Roman see.

From that moment the pains of the sick man were as-

suaged, his health re-established, his strength restored, and, in short, his cure completed. However, notwithstanding the skill of the surgeons who had set his limb the second time, the bone had been broken in so many different places, that a great degree of deformity was unavoidable. A part of the bone, ill-joined, projected above the knee, so as to be distinctly visible : besides which, that limb remained shorter than the other. Ignatius, who set an extreme value upon his personal appearance, was so deeply afflicted at seeing himself reduced to this condition, that to escape from it, all sufferings appeared trifling. In hopes of being cured of this deformity, he consented to have the leg opened at the place where the bone projected, and to have it sawed off. He afterwards submitted to the torture of having the limb drawn out every day by means of iron machines, to restore it to an equal length with the other, and to avoid the defect of limping. On these occasions he displayed extraordinary strength of mind ; for, although warned by the surgeons that the operation of sawing through the bone would exceed in torture all that he had already endured, not only did his resolution remain unshaken, but he rejected all those precautions to which the most courageous men submit, in order to avoid any movement which, however slight, may be fraught with danger. During the whole operation he supported his sufferings with such perfect equanimity and so impassive a countenance, that one might have supposed him to be a dead body given up to the dissecting-knife, rather than a living being undergoing the most acute torture.

Such was the courage of Ignatius, who, after all, was but a martyr to self-love and vanity ! Nevertheless, he obtained much solid profit from this trial ; for when, in after-days, he recalled the faults and follies of his worldly life, the remembrance of what he had suffered on this occasion animated his

ardor, and encouraged him to perform heroic acts in the service of God; for he would have blushed to think that he had endured more in hopes of preserving those puerile advantages which the world admires, than he had suffered for the love of his divine Master.

But the world was not worthy of possessing this noble heart; and a soul like that of Ignatius, formed for the most lofty enterprises, would have been inevitably lost had he abandoned himself to his natural inclinations, and had he not, by a vigorous effort, raised his thoughts towards an object infinitely more elevated than all to which he had hitherto aspired. If grace sometimes produces marvellous results, even upon men of ordinary minds, its strength seems redoubled when it directs those noble souls whose natural elevation of thought renders them peculiarly fitted for great undertakings.

The visit of St. Peter, and the miraculous cure which he had operated upon Ignatius, doubtless appeared to him a favor from Heaven; but he had perceived no other object in it but the preservation of his life; he had seen no design on the part of God of rendering it more holy. Whilst impatiently awaiting his recovery after the last surgical operations, he endeavored to beguile the weariness of these long hours of idleness, by occupying his thoughts with the vanities which formerly engrossed them. Above all, he reflected upon the most probable means of pleasing a lady for whom he had long entertained an affection, which the difficulty of their union, rendered almost impossible by the difference of their rank, had only increased in vehemence. But these reveries, in which he would remain absorbed for hours, always occupied with the same object, although they in some measure beguiled the weariness of his convalescence, never failed to leave upon his mind an impression of the emptiness and

nothingness of his desires. To escape, if possible, from this weariness and this unsatisfactory state of mind, Ignatius at length called for one of those books of chivalry, where agreeable fictions, mingled with the narrative of romantic and successful adventure, charm the imagination and beguile the time. It pleased God, that in a house where writings of this sort were never wanting, not a single romance could be procured at that time for the sick man. Two books, however, were found there, though of a very different nature from those which he desired to have. The first was the Life of our Saviour, written by the Carthusian monk Landolphus; and the second was the Lives of the Saints; both were in the Castilian tongue. Necessity, rather than devotion, induced the wounded knight to engage in their perusal. But the things which are of God have a very different savor from those which are of the earth, and frequently lead even men whose tastes are corrupted to feel that, compared with them, all earthly matters are vapid and insipid. Ignatius soon began to read with eagerness what he never could have imagined capable of interesting him. The first feeling which he experienced was great surprise at the long and rigid austerities to which the saints had submitted, in order to conquer their flesh and deaden their passions. Grace working interiorly, he carried back his thoughts upon himself, and demanded of himself why he should not have the courage to imitate these great models. Of some, the only couch had been a stone; others had girded their loins with iron chains, or covered their bodies with a rough hair shirt. One saint had watched whole nights in prayer; another, after many days of fasting, had fed upon roots and drank but water. Others again had buried themselves in the depths of dark caverns, or undertaken distant pilgrimages, exposed to cold, to rain, and to scorching sun. What! said Ignatius to him-

self; were these men formed of bronze or stone, or were they insensible to torture? If they were as I am, if they possessed the same nature that I do, why can I not bear what they have done? They have despised worldly grandeur, they have lived in chastity; yet many of them, illustrious by their rank, and of superior genius, doubtless possessed sentiments worthy of these precious advantages; and all had a frail flesh and passions to combat. Despoiled of every thing, suffering without ceasing, despising the world, they were happy! Strange phenomenon! were they possessed of some unknown treasure, of some mysterious charm? But perhaps this secret charm, which softened the severity of their penance, can only be enjoyed by those who have practised it; perhaps it cannot even be understood until experienced. And if I were one day to clothe myself, like them, in a penitential garb, and to expose myself to the insults and jeers of the world; if, retiring into solitude, I were henceforward to live alone with God, and for God only; what will the world bestow upon me in compensation for my services, and what can I hope for in suffering for the world? But God! God! to suffer for him, to do for him what I have hitherto done and suffered for temporal interests—is that not holiness? Then I also can be holy, and it will be my own fault if I am not so.”

Ignatius, entirely absorbed by these exalted thoughts, would alternately lay down and resume his book, the perusal of which produced in him new effects of grace, and prepared his soul for the prodigious change by which it was to be sanctified. And here let us observe one circumstance worthy of serious reflection. What neither the fear of approaching death, nor the apparition of St. Peter, nor gratitude for the celestial favor which had miraculously restored him to health, had produced upon Ignatius, was wrought in his heart by the perusal of holy books. It was by their

means that God penetrated his soul, gave him that light which enabled him to view his own life as compared with that of the saints, inspired him with intense horror of himself, and with an ardent desire to become a new creature.

Thus several centuries before him, the great St. Augustine, who would not yield either to the tears of his mother or to the entreaties of his friends, confessed himself conquered upon reading a few words of St. Paul. Such is the virtue of holy books, and such the efficacy of those silent voices with which God speaks to the heart. They are read as an amusement, perhaps even as a subject of derision, but, on a sudden, light breaks in upon the darkened intellect, and a few lines have frequently produced a signal conversion. Therefore the Society of Jesus wisely devotes a large portion of its labors to the publication of pious books, in hopes of benefiting the souls of their fellow-men by this powerful auxiliary; and also as a debt of gratitude to God, who by this means touched the heart of their holy founder. But the conversion of Ignatius was not effected by one single ray of divine grace. A thousand temptations daily assailed him, and the evil spirit endeavored to detach his heart from the holy truths by which it was penetrated. Sometimes his military ardor was rekindled; at others, his former thirst for honor and distinction revived within him, or his taste returned for those pleasures to which his youth inclined him. Then arose thoughts of the jeers of the world when it should learn this extraordinary change; and the thousand conjectures which, after passing from mouth to mouth, would at length be repeated in the writings of historians. Ignatius of Loyola, they would say, after having lost the town of Pampeluna, no longer daring to show his face among men, had transformed himself into a hermit, lest he might hear himself reproached

with cowardice, had hid himself in the forests, and buried himself alive in the depths of caves.

Thus, partly through fear of ridicule and partly through worldly allurements, the soul of Ignatius, still too feeble to make a forcible resistance, was once more cradled upon the soft and seductive thoughts of glory and pleasure. But this did not last. In a little while, remorse of conscience brought him back to the perusal of those pious works; and again he renewed his former resolutions, and repulsed the attacks of the enemy with fresh vigor.

This alternation between good and evil feeling was prolonged for a considerable period; but at length the victory was gained. God, whose will it was that the decision of Ignatius should be the result of conviction, and not of sudden and impetuous emotion, made use of his own clear judgment to fortify him in his good resolutions. Thus he remarked, after repeated observation, that whenever he resolved to serve God, and to enter upon that austere life which he afterwards embraced, he experienced a feeling of perfect tranquillity, and his heart was filled with the sweetest consolation, which seemed to proceed from his inmost soul, and which the pleasures of the world had never afforded him. When, on the contrary, his thoughts wandered back upon his past years, or, when diving into futurity, he beheld a brilliant perspective of worldly honors, with their long retinue of pleasures and wealth, then an unspeakable bitterness, a profound melancholy, would suddenly take possession of his heart, and make him feel the complete nothingness of all these transitory enjoyments; showing him how superficial were all these worldly pleasures, and how incapable of bestowing any solid or enduring satisfaction.

Thus his own heart was a good teacher and a faithful interpreter of the truth, for this secret depression warned him

not to rest satisfied with mere appearances, but to look to the end, to balance the apparent advantages with the certain evils, and calmly to weigh both sides of the question. Who is so blind as not to see, upon reflection, that those things which pass away like shadows, which will not accompany us beyond the tomb, cannot be put in comparison with eternal felicity; that the earthly possessions which we have enjoyed, the pleasures to which we have devoted our lives, shall leave nothing behind them but the sad remembrance of past joys, and an immense debt which we must for ever pay, and which shall never be cancelled through all eternity! Ignatius gave himself up to the different reflections which alternated in his soul, like a novice inexperienced in heavenly things; but when afterwards more enlightened, he began to reflect upon the different impressions left upon the mind by divine inspirations, and by the suggestions of the demon, he comprehended that a sure rule for those who cannot at the moment discern the source from whence these feelings arise, is to examine the impression left upon the soul, when its agitation has subsided; since joy, calmness, and serenity proceed from Heaven; while from the father of darkness come confusion, obscurity, and depression.

CHAPTER II.

First effects of the fervor of Ignatius—The Blessed Virgin appears to him, and grants him the gift of chastity—His eldest brother endeavors to dissuade him from his project—St. Ignatius takes a vow of chastity—He defends the honor of Mary against a Saracen, by whom it was attacked—He passes a night in the chapel of Our Lady of Montserrat, divests himself of his armor, and assumes the garb of a penitent.

IGNATIUS at length made a firm determination to imitate those virtues of the saints, which, by forming the greatest contrast to his own vices, had most clearly shown him their deformity. It now only remained for him to choose from amongst so many admirable examples, those which he desired to take for his models. Nor did he hesitate long. His generous fervor inclined him to embrace the most austere mortifications, to retire into the depths of a cave; there to pass whole nights in prayer; to repose upon the bare ground; to wear a hair shirt; in short, to conquer the flesh by the holy severity of penance. Incited by the recollection of the faults of his past life, his object was to endeavor in some measure to discharge the immense debts which he had contracted towards God. Besides, at our entrance into a spiritual life, we usually feel as if the essence of holiness and perfection consisted in mortification. Grace itself prompts us to this. We feel so strongly the necessity of becoming completely detached from ourselves, and of dying to the pleasures of the senses, which is the immediate result of external penance.

Whilst Ignatius revolved all these lofty thoughts in his mind, he recovered his health and strength. He now no longer occupied himself solely in the perusal of the lives of our Lord, of the holy Virgin, or of the saints; but desirous of imitating them for the future, made a selection from amongst the most heroic acts of virtue which were there recorded, and formed them into a volume of three hundred pages, which he wrote with particular care, and which was the only thing that he carried away with him on leaving his family. But this pious occupation, whilst it relieved his holy impatience, could not prevent him from feeling afflicted by the length of his convalescence.

As long as his limb had not recovered sufficient strength to support him, he was obliged to delay the execution of his projects. Of these the first was to leave his family, to renounce the world, and far from his native land, clad in poor and coarse garments, to expose himself to the contempt of men, to the humiliation of begging, in short to the most severe and constant suffering. He thirsted for a new life, and all delay was now most irksome to him.

One night amongst others, when his heart burned within him, rising from his couch, he prostrated himself before an image of the Holy Virgin, and consecrated himself to her and to her Divine Son; then bathed in tears, and in a voice stifled with emotion, he renewed his engagement to execute the great resolution which he had conceived. At that moment a violent shock was felt throughout the castle, and especially in the chamber of Ignatius, where the windows were broken, and a rent was made in the wall, which bears to this day the visible marks of the shock. Did the powers of darkness thus manifest their wrath? Foreseeing from the present inclinations of Ignatius, what an enemy he would become to them in future, did they wish to bury him amidst

the ruins of the castle? But if the inmates of hell were filled with fury, there was great joy in heaven. The Virgin Mother of God, as a token that she had accepted the offering which Ignatius had made of himself, appeared to him one night when he was engaged in prayer. She carried her Divine Son in her arms, and looking at Ignatius with an air of maternal kindness, permitted him to contemplate the Saviour long enough to fill his heart with ineffable consolation. This celestial visit was still more wonderful in its effects upon the soul of Ignatius; it seemed to him as if, by an interior operation, his heart and intellect became penetrated with new affections and new thoughts; his whole being, in short, transformed, so as to render him a new creature. Little accustomed until then to watch over his senses, his imagination would frequently recall the remembrance of those objects which had formerly sullied its purity; but the apparition of the Mother of Virgins effaced them so entirely from his mind, that they returned no more. This favor so rare, and granted to so few saints, Ignatius enjoyed in such an eminent degree, that no sensual feeling, not even an involuntary one, was ever experienced by him from that period.

Having at length sufficiently recovered his strength to be able not only to rise from his bed of sickness, but to leave his paternal mansion, he began to make secret preparations for the execution of his design. Protesting his intention of returning a visit which he owed to his kinsman the Duke of Manrique, he went to take leave of Don Martin Garcia, his eldest brother. At the moment of pronouncing this eternal farewell, he permitted no sign of emotion to be visible upon his countenance. Yet Garcia had some suspicions of his project. The change in the manners of Ignatius had not escaped his notice, nor had he failed to remark his pensive air, and his eyes frequently filled with

tears. He observed also that his military ardor and youthful vivacity were totally extinguished; that nothing in the world appeared to interest him, or rather that he seemed wearied of every thing in which he formerly delighted. He could therefore scarcely doubt that Ignatius harbored in his breast some strange resolution, and this sudden departure, after so recent a convalescence, confirmed him in his opinion. The warm affection of Garcia for a brother so deserving of being beloved, as well as his regard for the honor and reputation of a noble name, induced him to lead Ignatius aside, and with some hesitation to make known to him the suspicions which he had conceived. "If, indeed," said he, "I can term suspicion, that which in my mind is nearly reduced to a certainty. Ignatius! since the accident which befell thee, I no longer recognize my brother. In vain would thy lips utter a denial; thy looks and actions are sufficient evidence of thy intentions. Whilst endeavoring to conceal from me the change which has been produced upon thy mind, thou wouldst have me remain in ignorance even of its cause. It is therefore for me to reveal what I should have learned from thyself.

"This departure, then, oh Ignatius! under the pretext of a visit, conceals a flight. Thou art about to leave us, and shall we not know why, and whither thou art going? But I know thy character; and whatsoever this plan may be, it has been long meditated upon, and is no ordinary nor unimportant thing. Yet who has been thy counsellor, thyself excepted? or rather that gloomy melancholy, which under the disguise of devotion, is urging thee to form a resolution which thou art ashamed to make known to one who is thy brother by nature, and in age and affection more than a father to thee. If a military career has ceased to please thee, are there not other honorable employments open, suita-

ble to a man of noble birth? Or is it a desire of advancing to perfection which moves thee? Be it so, I praise and admire thee for the thought. But why fly from us, in order to attain that object? Even if we are wicked and perverse sinners, can God not be found within these walls? And canst thou not live to thyself, and yet remain with us? If my fears are unfounded, then reassure me, but my heart tells me that it is not so. Promise me at least, that if thou hast no consideration for thyself, thou wilt not forget what is due to the honor of the house of Loyola; of thy father and of thy brothers; and that I should be inconsolable were I to see my brother in any profession or in any garb unworthy of his rank and family."

This discourse in no way shook the resolution of Ignatius; or if it touched his heart, it was only to awaken the most tender compassion for a brother in whose eyes it appeared meanness to despise the world, and dishonor to bear the cross of Christ. But he merely replied, that it was indeed his intention to visit the duke, and that as for the rest, he was astonished that his brother could believe him capable of performing any action, or embracing any mode of life unworthy of his noble birth and the merit of his ancestors. Then taking leave of Garcia, he departed; his only suite two mounted retainers, and rode to Naverete, where his kinsman the duke then resided. When Ignatius crossed the paternal threshold, it seemed to him as if he shook off the dust of all earthly affections. Loyola and Oñes, his house and family, were henceforth to him as words without interest or signification. And many years afterwards, when requested by one of his noble relatives to give his advice concerning a marriage, which was considered very advantageous to the family of Loyola, he declined doing so. "It is," said he, "a matter too far removed from the holy profession of a

Religious. When we have abandoned all to follow Christ, we must forget the world, and think of Him alone. Eleven years ago I quitted my family, and since then I feel that I no longer have any worldly ties." To his kinsmen, who frequently addressed him by letter, his only exhortation was, "Leave the world, or live there in holiness."

But notwithstanding this contempt for the worldly advance of his family, Ignatius was a greater source of distinction for them than any which they derived from their noble ancestry. The castle, or as the country people call it, the *tower* of Loyola, where he was born and converted, is now one of the most holy and revered places in Spain. Isolated, like all the ancient castles of the province, it rises in the midst of a plain, in the vicinity of two considerable villages, Aspeitia and Ascoizia. During the whole year, but more especially on the birthday of the Saint, innumerable pilgrims may be seen wending their way thither, to do honor to the memory of their countryman and protector. It is a singular and affecting spectacle, to witness the population of five provinces winding through the narrow paths of these rugged and precipitous rocks. The heart is stirred with deep emotion, when in the midst of the wildest solitudes, the sweet melody of the rosary is borne upon the air, chanted by these pious pilgrims, and intermingled with simple and devout hymns, in memory of St. Ignatius. And since the castle-chapel cannot contain the crowds who throng thither, the open country serves them as a church, and Mass is celebrated without the walls. Innumerable are the graces and miracles wherewith God honors the memory of His servant, and makes his name glorious. Still more wonderful are the conversions which daily take place, of old and hardened sinners, who, attracted there by curiosity, find their hearts softened, as if by some celestial virtue breathed from these holy

walls; and who, at the feet of their confessors, purify their souls with tears of contrition. To hear all these confessions, most of which embrace the sins of a whole lifetime, neither the fathers of the Society, nor the priests of the neighboring country are sufficient. It is calculated that during the eight days which this festival lasts, more than fifteen thousand persons generally receive the Holy Communion.

As for the external demonstrations of public joy, which take place on this occasion, we may observe that in the honors which she pays to her Saints, Spain has preserved her warlike character. We still recognize the country of the Cid Campeador, the theatre of that great warfare against the Arabs, which lasted for so many centuries. Thus during the whole Octave of the Feast of St. Ignatius, companies of soldiers dressed in the Moorish costume, and armed with short swords, engage in a mock fight, first after the fashion of a duel, hand to hand; but afterwards the *mélée* becomes general, and the combatants display the most admirable skill and dexterity. The festival terminates by bull-fights, according to the custom of the country; representations of scenes in the Life of the Saint, discharges of artillery, fireworks, and brilliant illuminations.

These demonstrations of respect and affection towards Ignatius, did not begin until his name had been publicly honored by the Church. Yet even before his death, the castle where he had been regenerated by grace, was visited with feelings of deep emotion and veneration by St. Francis Borgia, and by Father Jerome Nadal, who even then believed him fully worthy of the honors which the devotion of the people has since awarded him.

The chamber where St. Ignatius had wept over the faults of his youth, had obtained his first favors from Heaven, and the gift of inviolable chastity, had become, as it were, sancti-

fied. For while it still formed part of the castle, and was not as it now is, a sanctuary consecrated to God and His servant, the very walls seemed to revolt when its inmates abandoned themselves to criminal thoughts. Thus it is related that when men devoid of honor and decency, as on one occasion a foreign soldier, and on another a knight, were received at the castle of Loyola, and lodged in the chamber of the Saint, they found with terror that the house trembled to its foundations, whilst terrific visions appeared before their eyes. At other times, on the contrary, virtuous persons who were lodged in that apartment, felt themselves gently awakened from slumber, their minds filled with heavenly thoughts, together with a holy horror for their past sins, and feelings of ineffable sweetness and devotion which they had never before experienced.

But let us return to Ignatius, who having sent back his two servants from Navarete, bade adieu to the Duke and his sister, and now alone, and wholly devoted to God, took the road leading to Montserrat.

And as he rode on, he pondered in his heart upon the graces which the Holy Virgin had vouchsafed to him, and sought within his mind for any act of his which might have obtained from her so signal a favor. His examination induced him to devote himself by a vow of perpetual chastity to the Mother of our Lord, out of gratitude for the precious gift which she had vouchsafed him. Shortly after, a circumstance occurred, in which our inexperienced novice was on the point of being deceived by a false idea of piety.

A traveller, by birth a Moor, and in religion a Mahometan, of whom there were many at that time in the kingdoms of Valencia and Arragon, overtook Ignatius, and rode onwards in his company. Learning that a pilgrimage to the Virgin of Montserrat was the object of his journey, the

Moor began a conversation with him, concerning the Mother of God, which very soon degenerated into a dispute. With bold impiety, the Moor denied that after the birth of the Redeemer, she had remained as before, a holy and immaculate Virgin. The Saint endeavored to convince him of his error, and the tender devotion which he bore to Mary, furnished him with arguments and proofs, all of which the Mussulman turned into derision, accusing our holy Church of puerile credulity; until, at length, wearied of the conversation, or wishing to escape further discussion with Ignatius, he angrily spurred up his mule, and without taking leave of his companion, rode off at full gallop. This contemptuous rudeness, together with the impiety of the Moor, awakened the wrath of Ignatius. Zeal and anger were mingled together in his heart. Ought he not to avenge by the slaughter of the Saracen, this insult offered to the Holy Mother of God? He, vowed to the service of Christ, was he not bound to defend the honor of His Mother? But on the other hand, did not an inward voice whisper to him that the punishment of the guilty was in the hands of justice, and that all private vengeance was unbecoming a Christian? From this strange perplexity, Ignatius delivered himself in a manner truly characteristic of the age in which he lived; that is to say, he resolved to refer the decision to chance, or rather, as he thought, to Heaven itself. Having arrived at a part of the road, from whence a stony and steep path led to the mountain, whilst the road itself, continuing wide and smooth, led to a large village about fifty paces further on, Ignatius laid the bridle on his horse's neck, and resolved that if the animal followed the road taken by the Moor, he would force him to retract his impious words, or would punish him by taking his life. He believed that by this means, he conciliated his zeal with the secret voice of

his conscience; but the Lord, touched with compassion for his ignorance, which as yet prevented him from distinguishing the feelings of the Christian from the chivalrous spirit of the Knight, ordained, that contrary to all probability, his steed should leave the broad and smooth road leading to the inn, where the Moor had already arrived, and climb the rocky mountain path.

Having arrived at a village lying at the foot of the mountain, Ignatius purchased the habit of a pilgrim, which he resolved to wear henceforward. It consisted of a tunic of coarse cloth, fastened by a girdle of rope; sandals, and a staff, all which he placed upon his horse.

The famous monastery of Montserrat, and the miraculous image of the Mother of God, visited by pilgrims from all parts of the world, are intrusted to the care of the Benedictine Fathers. The observance of their institute is maintained there in full vigor, and the holiness of the venerable inmates, is in perfect keeping with the sanctity of the place.

The first thing which occupied Ignatius upon his arrival, was his preparation for a general confession, which he wrote down with extreme care. There lived at that time, amongst the Religious of Montserrat, a Frenchman, named John Chanoines, formerly Vicar General of Mirepoix, who had at first gone there solely through devotion to the Blessed Virgin. But soon, edified by the perfectly innocent and holy life led by the monks, he remained amongst them, and embraced the rule of St. Benedict. From the age of thirty, when he entered, to that of eighty-eight, when he died, he never relaxed from his first fervor. In youth and in age, in sickness as in health, he always observed the most severe abstinence, and invariably gave the third of his allotted portion to the poor. He wore a hair shirt reaching to the knees, took only the most indispensable repose, and passed the greatest part

of each night in prayer, either in the choir or in his cell. It pleased God to try his patience, by prolonged and grievous infirmities, especially towards the close of his life, at that age which is of itself so great a burden. The resignation, obedience and humility of this holy Religious, shone with so bright a lustre, that his life became a model for the monks of other establishments of the same Order; and thanks to his powerful example, they returned to a stricter observance of their rule.

At the time when Ignatius presented himself at Montserrat, it was the office of Chanones to administer the Holy Communion to the pilgrims. It was therefore to him that Ignatius made his general confession, which he did with so much exactness and care, and so often interrupted by tears and sobs, that three whole days were employed in making it. His thoughts, feelings and projects were all revealed to the man of God, who, in return, communicated to his penitent the most precious treasures of the spiritual life.

Ignatius now desirous to appear externally, as he already was internally, a new man, went out towards nightfall, in search of a beggar, upon whom he might bestow his clothing; and having divested himself entirely of his worldly garments, assumed the sack of the penitent with its cord girdle; and then with a staff in his hand, returned to the Church. He now resolved to apply to a spiritual purpose, a custom of which he had heard formerly read in profane romances. Before girding on their swords, the knights used to pass a whole night in the performance of idle ceremonies, which was called the *Vigil of the Armor*. Ignatius therefore resolved to pass the night preceding the festival of the Annunciation, in watching and prayer, standing or kneeling at the foot of the Altar of Our Lady of Montserrat.* At the dawn of day the

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penitent hung up his sword and poniard on a pillar of the Altar, piously received the Holy Communion, made a present of his horse to the Monastery, and set out very early in order to avoid recognition, as the solemnity of the day, and the sanctity of the place, were sure to attract a number of pilgrims. In after days, the memory of this noble and touching vigil was held sacred there, and shone like a beacon light before the faithful, who crowded thither from all parts of the world. As a mark of respect to the holy knight, an abbot of Monsterrat caused the following words to be engraved upon a slab of marble placed near the altar.* “In this place Ignatius de Loyola, mingling his tears and prayers, consecrated himself to God and the Holy Virgin. It was here that, clothed in sackcloth, as with his spiritual weapons, he watched a whole night. It was from hence that he

tentions which he attributes to St. Ignatius. The Vigil of the Armor had nothing profane in it, but was, on the contrary, stamped with a religious character. The candidate passed the night in the Church; fasting, praying and watching, in order to draw down the blessing of Heaven upon his new career, to obtain strength to vanquish his passions, and to perform the good actions which, as a right, were required from him. In the fifteenth century, chivalry was but a shadow of the great institution of the middle ages; but it appears to me very probable that the saint wished to recall the vigil in its primitive simplicity. To whoever has meditated upon the life of Ignatius, upon his *Spiritual Exercises*, and on the organization given to the Society of Jesus, nothing is clearer in the life, nor more manifest in the character of the Holy Founder, than this remembrance of the days of chivalry. He also had to perform an *arduous and glorious enterprise against the giants*, those of the sixteenth century, equally to be dreaded, though in another sense.—*Note from the French translator.*

* Ignatius à Loyola hic, multâ prece fletuque, Deo se Virginique devovit. Hic, tanquam armis Spiritualibus, sacco se muniens, pernoctavit. Hinc ad societatem Jesu fundandam prodiit, anno 1522. F. Laurentius Nieto, Abbas, dicavit anno 1603.

departed to found the Society of Jesus, in the year of grace, 1522. This stone has been consecrated by the Abbot F. Laurentius Nieto, in 1603."

And now, having become poor for Jesus Christ's sake, Ignatius walked along, his heart overflowing with holy joy, at seeing himself clad in that garb so despicable in the eyes of the world, and yet which at the same time proved his contempt for it. He had hardly proceeded three miles, when he was overtaken by an officer of justice, who had been dispatched to inquire from him whether it was true that he had given his clothes to a beggar; as one had declared upon oath that he had received these garments from him, but not being believed, was imprisoned until further information was taken. Ignatius, touched with compassion, instantly re-assured the officer as to the truth of the poor man's assertion; but no importunities could extract from him his motive for this extraordinary act of charity. The officer then left him, and went on his way, pondering within himself upon the rare virtue of this holy pilgrim; whilst Ignatius continued his journey, mortified and distressed at having been the means of exposing the poor man whose misery he had relieved, to these shameful suspicions, and even of endangering his life.

CHAPTER III.

Hard and humble life which Ignatius passes at Manresa in a hospital—Austerities which he practises in a cavern near that city—Fresh temptations assail the solitary of Manresa—His physical strength prostrated by a fever which reduces him to the point of death.

WHEN from the heights of Montserrat which look down upon the populous and opulent city of Barcelona, the traveller descends into the valley of Llobregat, and journeys northwards, he proceeds for some time along the bed of the river, without encountering any obstacles; but after ascending a few leagues, arrives at a small and turbulent stream. This is the Cardinero, upon the banks of which Manresa is situated. Perhaps no more than five hundred families reside there, yet Manresa is full of recollections. There Ignatius by wonderful acts of penance, climbed the rugged path of sanctity. A few steps outside of the town, was a hospital, for invalids and beggars, with a church dedicated to St. Lucy, and the Apostle St. Thomas. Thither Ignatius directed his steps, not so much in search of an asylum, as in hopes of finding the means of satisfying his religious zeal, as well as his ardent thirst for mortification and penance. He began by depriving himself of all that could afford either pleasure or repose to his body. The short sleep which at night he snatched from devotion, was taken stretched out upon the bare ground, a stone or a log of wood serving for his pillow; and this during the utmost rigor of winter, and when utterly ex-

hausted by maceration. The rest of the night he passed in prayer, or in penitential exercises, using a discipline of iron chains; for upon these points, Ignatius listened only to the ardent fervor of his heart. Seven hours of prayer upon his knees, attendance at Mass, and at the other offices of the Church, were his usual occupations. He fasted daily, and on Sunday, upon which day he partook with holy joy of the food of Angels, he added to what he called his dinner, a few herbs, mingling ashes or earth with them, in order to destroy their flavor. The rest of the week his daily food consisted of one small piece of hard black bread, with a glass of water. To the rude and coarse gown which he wore, he added a hair shirt, and a chain around his loins. Sometimes when visiting Our Lady of Villadordis, near Manresa, he exchanged this iron girdle, for a band woven by his own hands of a certain prickly herb, which pierced the flesh; and this band is still preserved at Villadordis with extreme veneration. To these external crosses, he added the internal discipline of constant, absolute, and rigorous self-denial. To root up every fibre of that pride, ambition and love of glory, which formed the basis of his character, was now the constant object of his endeavors. He therefore imposed upon himself one inviolable law: to fly from all to which his natural inclinations prompted him, and to seek for every thing which was repugnant to his nature. His principal object, then, was to find means of rendering himself contemptible in the eyes of men, to seek every opportunity of mortification and abasement, thus to crucify his proud feelings, and to humble his ambitious heart. That part of the day which he did not devote to prayer, he employed in thus mortifying all his natural feelings; especially by serving the poor and sick in the hospital. Amongst these, the most revolting were always those whom he loved best. To render them the lowest offices, to wash

them, to carry them in his arms, to dress and even to press his lips to their sores; all became for him a service of love, and a cause of joy. When leaving the hospital, he returned to the town to beg, he frequently received more insults than alms. The children especially would follow him with scornful hisses, and jeeringly call him *Father Sack*.

And although when better known, he became universally respected and venerated, yet even then, there was one man noted throughout the city for his bad conduct, who never ceased to attribute the coarse clothing and humility of Ignatius to hypocrisy. When Ignatius entered Mauresa, this man never failed to place himself in his way, to caricature his gait and gestures, to harass him with offensive jeers and grimaces; or when tired of these coarse jests, to pour forth a torrent of insults and abuse of his character. Every day these scenes were repeated; and we may imagine how severe was that trial for the patience of our penitent, so fiery in his nature, and but now so bold a soldier by profession. His indignation might have suddenly awakened, and prompted him to revenge these insults; and such doubtless was the design of the evil spirit. But this species of wrath was not only lulled to sleep within the breast of Ignatius—it was wholly annihilated. At the altar of Montserrat, he had hung up along with his armor, every feeling of resentment and revenge. The volcano was extinguished, and no burning hatred could ever again find lodging within his purified soul.

With an alms of some few pieces of bread (which he generally repaid to his benefactors by giving them spiritual aid, and wholesome counsels), he returned to the hospital, and reserving to himself the worst portion of the food which he had received, divided the remainder amongst those who were poorest and most infirm. By a refinement of humility

and self-abasement, he even went so far as to imitate the rough and ignoble manners of those amongst whom he resided, that every one might believe him to have been born in the humble station which he had chosen through virtue and self-denial. About this time he had to repulse a terrible assault, and one day it seemed to him as if an inward voice said to him :

“ Why thus pass beyond all reasonable limits ? Heaven itself must disapprove of thy conduct ; for with what eye can it behold a vile and degraded being, instead of a holy and illustrious knight ? How much more glory would accrue to God, how much more sublime would be thine own virtue, hadst thou lived a saint in the midst of courts, rather than a beggar in an hospital ! How would the nobles of the land have imitated thee ! whilst now the very children turn thee into ridicule. Hast thou more at heart to obtain contempt for thyself than honor for God, and the conversion of many souls ? Did Heaven change thy heart for this, that thou mightest bury thy talents in this receptacle of misery, and bring odium upon sanctity by thy repulsive austerity ? If honors do no longer please thee, and thou wouldst live in obscurity, yet by what right dost thou expose to the insults of a vile populace, the honor of thy family, purchased by thy noble forefathers, at the price of their toils and their blood ? ”

For a moment this revolt of nature was fearful ; and the coarseness of his garments and food, the disgusting filth, and the repulsive manners of the patients, inspired the Saint with horror. But suddenly resolving to conquer at one blow, both hell which attacked and nature which betrayed him, he ran into the midst of the most squalid and repulsive of these poor creatures, and embracing them publicly, remained amongst them, until he had wholly triumphed over his re-

pugnance, and vanquished the temptation which assailed him.

This sojourn in the hospital thus afforded Ignatius numerous opportunities of perfecting himself in virtue, and of acquiring new merits; but because it was an obstacle to his entire union with God, and to that austere mortification to which his religious fervor inclined him, he now began to look about for some solitary and hidden retreat, where he might dwell beneath the eye of God alone, and satisfy his ardent thirst for penance. At the foot of a hill not far distant from Manresa he discovered a cave, hollowed out in the living rock, which in its gloomy aspect bore an exact resemblance to a sepulchre; yet it was surrounded by a valley of admirable beauty, which the peasants called *the Vale of Paradise*. Not far from thence flowed the Cardenero with its limpid waters; opposite was a wide road, between which and the cavern stood a stone cross, before which Ignatius used to perform his pious stations.

The cavern is thirty paces long, ten wide, and as many in height. On the side which looks towards Montserrat, in a fissure of the rock, a kind of loophole has been cut, through which the church of Our Lady is visible; but on all the other sides the deepest obscurity reigns, and the walls as well as the vault are covered with pointed stones and fragments of rocks. Few persons knew that this cavern existed, and none ever visited it. To Ignatius it appeared a dwelling precisely adapted to his projects. After having cut a narrow path through the wild briars which concealed its entrance, he took up his residence within the cave, and in that abode where solitude, silence, and gloomy horror seemed to invite the soul to penitence, he redoubled his habitual austerities; watched whole nights, fasted several days continuously without taking the slightest nourishment;

and added severe and even bloody discipline, by striking his breast with a hard and sharp stone.

All these severities so exhausted his strength, that his life seemed a perpetual miracle. His stomach being totally destroyed by them, he suffered cruel pains; he frequently lay senseless, and more than once was found nearly dying, without heat or motion. Having gone one day to Villador-dis, to pray in a chapel, he fell into a fainting fit, in which he lay for several days; and when he recovered from this, his weakness was such that he seemed at the point of death. Some pious women brought him food, and he was enabled, though with difficulty, to reach the hospital.

New temptations now assailed the solitary of Manresa, but new efforts conquered them. His physical strength soon gave way under the severity of a fever, which reduced him to the last extremity. In this terrible crisis, vanity would once more play her part: "Why should he regret death? (such was the thought which flitted over the mind of Ignatius.) Did he not die a saint? His penance, his hair shirt, his iron girdle, his weeping, his watching—were these no claims upon Heaven?"

Such were the images which, like vain phantoms, passed and repassed before the mind of the sick man, and by turns distressed or pleased him. There was a moment in which his moral agony greatly surpassed even his bodily sufferings and the anguish of approaching death. Then Ignatius resolutely summoned before him the gravest and most humiliating faults of his past life, and he demanded of himself what proportion there could be between the feeble efforts of a few months, and those crimes committed during a long series of years. He then prayed to God, entreating Him to grant him pardon for his offences, instead of a reward for his virtues. This was the moment of triumph; but such a deep

feeling of terror remained in his mind after this rude conflict, that he entreated the assistants, should the dreadful vision return, to repeat these words to him: "Ignatius, remember the sins of which thou art guilty, and the punishment which they deserve! Think not that Paradise is due to thee, nor forget that thou hast deserved hell!"

But a more dangerous trial yet awaited him, that of scruples. God permitted the demon to inspire him with a thousand doubts and a thousand fears, as to his confession at Montserrat, although made so carefully, and with such sincere contrition, until each of his actions appeared to him a serious sin; while, at the same time, all spiritual consolation was withdrawn from him. His heart dried up, his spirit filled with trouble and confusion, and preyed upon by a thousand perplexing thoughts, he no longer received that bright light which formerly filled his soul when in contemplation; and the more he endeavored to occupy himself with heavenly things, the stronger became the temptation. Days and nights succeeded one another and this horrible torture continued; neither tears nor prayers gave him any relief, until he became persuaded that God had abandoned him, and that he was lost without resource. Frightful abyss! whose depths can alone be sounded by those who have been mercifully withdrawn from it. The most severe and rigid penance gives as much consolation to the mind and heart as suffering to the body; but to love God, to serve Him fervently, to be filled with the most ardent desire of possessing Him, and yet to be persuaded that we displease Him, and that He rejects us; nay, that every one of our actions is an offence to Him—these torments can be compared to no others, unless it be to those of hell itself!

The sad condition of Ignatius touched the Dominicans, who received him into their house. But instead of finding

any relief there, he fell into such a state of gloomy melancholy, that at times the horrible thought would occur to him of dashing himself from the window of his cell. Then he would shed torrents of tears, and in a loud voice conjure the Lord to send him some assistance from heaven, since upon earth he could find none. In this extremity he recalled to mind the story of a holy man, who, having long and uselessly prayed to God for a favor which he ardently desired, resolved to abstain from all food until he had obtained from the pity of the Lord what he could not hope for from his own merits. It struck Ignatius that he also might use this gentle violence towards God; for if the remedy was extreme, the malady which it was to be applied to was no less so; and God, like a tender father, would not permit his child to suffer longer, but would relieve his soul through compassion.

Thus, without diminishing any thing of his former austerities, he began his fast, and by a kind of miracle in his actual condition, continued eight whole days without swallowing even a mouthful of bread or drinking a drop of water; and he would have had the courage to prolong this fast, had not his confessor, on being informed of it, positively prohibited him from doing so. I know not whether it was to reward the faith which had induced Ignatius to have recourse to this strange method of moving the Lord to compassion; or the obedience which caused him to desist from it; but for a short period of time he recovered his peace of mind and serenity. He believed himself cured, when at the end of a few days, he again relapsed into those agonies of scruple and melancholy. Could a human heart endure more cruel sufferings?

From this fact we may learn an important lesson. God thus made known to Ignatius that we must not endeavor to force his will, as if our tears and necessities were unknown

to him, or as if he were insensible to them. The sole rule of our will ought to be the will of God; and then fervor or dryness, temptations or peace, trouble or serenity, all will be indifferent to us. To strengthen our courage by means of the affliction itself; to pray to the Lord for deliverance from it or for strength to bear it; and always to maintain ourselves in the humble attitude of resignation, that is our part.

This second trial, which was rather a lesson than a chastisement, was of short duration; and Ignatius regained a degree of interior joy and peace of mind surpassing all that he had formerly experienced. Destined to become one of the greatest masters of a spiritual life, it was well that he should learn by experience the lessons which he was one day to teach. Not one of these terrible vacillations between joy and grief, dryness and fervor, had been spared him. Thus we find him in after days writing to a nun of Barcelona: "God has two methods of instructing us. He employs the one himself, and permits the other. That which proceeds from him is the inward consolation which dissipates our trouble and fills the heart with love towards him. The intelligence which it brings along with it enlightens the mind, and fortifies it by revealing wonderful secrets to it, and by clearly showing it the paths which are to be followed or avoided in a spiritual life. The fervor which it sheds over the soul is such, that the most painful labors are converted into pleasures, the greatest fatigues into repose; all burdens become light, all austerities attractive; but these consolations are not permanent in the soul; they have their times and their seasons, according as it pleases God to grant or to withdraw them, always for our greater good.

"When the heavenly light vanishes, the demon introduces trouble and desolation into our hearts, in order to detach us from the service of God. We are frequently over-

whelmed with a feeling of the deepest melancholy, and we cannot discover its cause ; prayer becomes dryness, meditation wearies us. Then come disheartening thoughts about ourselves. We see ourselves as it were repulsed and abandoned by God, separated from him, and it seems to us that nothing which we have hitherto done has pleased him ; that nothing which we can do in future will be useful to us. Hence arise discouragement, distrust, and despair which represents all our faults as mortal, all our miseries as irremediable. But neither is this sad condition lasting, and we ought to make use of the one to enable us to support the other. Thus in time of consolation we must humble ourselves, and remember that we are in the days of interior desolation ; and on the contrary, when despair overwhelms us, we ought to recollect that at the first rays of divine light, all that darkness will vanish, and our former peace of mind be restored."

Thus by means of his own trials, Ignatius was enabled to be useful to others. He possessed in the highest degree the art of curing scruples ; and it may be well to transcribe here the rules which he wrote upon this subject.

1st. Many persons consider as a scruple the opinion which they form in regarding as sinful a thing which is not so. Thus certain persons would believe they had committed sacrilege, had they walked upon a cross accidentally formed by two straws. That is not a scruple, but a false and erroneous judgment.

2dly. A true scruple would consist in imagining that we had walked upon these straws through contempt of the cross, and then, notwithstanding the secret testimony of conscience, remaining in a state of trouble and perplexity, which the devil gives rise to and maintains.

3dly. Of these two sorts of scruples, we should always

hold the first in abhorrence, as a cause of error, full of dangers and snares. The second may, during a certain period, redound to the profit of the newly converted soul, and may render it pure, by withdrawing it from every thing which has even the shadow of sin, according to those words of St. Gregory: *Bonarum mentium est, ibi culpam agnoscere, ubi culpam non est.*

4th. The Enemy carefully examines the nature of the conscience which he attacks; whether it is strict and delicate, or easy and obtuse. The first he endeavors to contract and intimidate still more, until he has reduced it to a state of such intolerable anxiety, that it finishes by abandoning itself to despair, and is lost. Thus, when he observes that, far from consenting to the slightest fault, it flies even from the shadow of one, he will make it believe that sin exists where there really is none, such as, for example, in certain words, or in sudden and unguarded thoughts. With the obtuse conscience he acts very differently, and by familiarizing it gradually with slight faults, finishes by blinding it to the most grievous sins.

5th. He who wishes to advance in a spiritual life, ought to follow the path exactly contrary to that towards which the Enemy endeavors to attract him. If his conscience is too lax, he must endeavor to draw it closer; and, on the contrary, if too contracted, he must expand it. Between these two extremes, he may walk in peace and security.

6th. If we contemplate doing or saying any thing which is neither contrary to the usages of the Church nor to the orders of our superiors, which contributes to the glory of God, and yet which is suspicious in our eyes, as being tainted with vanity, we must raise our hearts to God; and if in his sight we judge the action to be useful, or even not contrary to his glory, we ought to follow our first impulse, saying, like St. Bernard: *Nec propter te cæpi, nec propter te finiam.*

CHAPTER IV.

Singular graces which Ignatius received at Manresa.

MEANWHILE, the graces which God bestowed upon Ignatius at Manresa, infinitely surpassed the extreme afflictions by which he had been pleased to try his patience; and here let us remark a wonderful analogy between the conduct of God and that of his faithful servant. Although Ignatius was well aware of the immense debt which he had contracted with God, in consequence of his former worldly life, he did not endeavor, by his severe mortifications at Manresa, to satisfy divine justice. He raised his thoughts still higher, and aspired solely to please God, and to honor him by offering up a holocaust of sufferings to the glory of his name. And thus, on His side, it seemed as if the Lord had forgotten that Ignatius had been a man of the world, and guilty of great faults. Even from the first, He shed abundant graces upon this his chosen servant, and raised him from the beginning to a height rarely attained by His most faithful and cherished followers, even after the greatest services and merits.

Thus upon one occasion the Saint confessed to Father Lainez, that one hour of prayer at Manresa had taught him more concerning spiritual things than he could have learned from the instructions of the wisest doctors. Yet it has been maintained that such a man could not have been the author of the *Spiritual Exercises*, and that he was too much of a

novice to have composed them. A strange mode of reasoning! as if the science that is of God should be measured by the time employed in studying it! as if all-powerful wisdom were not at the disposal of the great Teacher! In the divine school of Christ Jesus do we not frequently see the youth excel the aged man,—the beardless boy surpass in depth of knowledge the man whose hair has grown gray in the study of sacred science? Whence comes this anomaly? Where God is the master, a few lessons suffice, and the first has received the grace denied to the second. Sometimes a single ray of light, shining and disappearing like a flash of lightning, discovers a horizon of wonders to the soul, which absorbs its admiration during a long course of years.

Besides these particular graces, Ignatius was also favored with frequent visions. One day amongst others, whilst at prayer in the Church of Our Lady at Manresa, he saw with perfect clearness, the whole plan of the divine wisdom in the creation of the world. Again, during a procession, his spirit was ravished in God, and he was enabled to contemplate, under a form and by means of images adapted to the feeble intelligence of one who yet inhabits this earth, the profound mystery of the most Holy Trinity. This vision filled his heart with such celestial joy, that ever after, its mere remembrance made him shed abundant tears.

The very language of the Saint became impregnated with this marvellous vision; and although the depth of the mystery renders it almost unapproachable by mortal language, yet Ignatius found such luminous comparisons, such vivid terms in which to utter what his mind had conceived concerning it, that in each of his astonishing expressions, the source from whence they were drawn might be traced in all its purity.

Nor was this the only time in which the Holy Trinity

deigned to make itself known to the Saint in a sensible manner; and even towards the close of his life, this divine favor was often vouchsafed to him. He had also the happiness of beholding the Infant Jesus in the Holy Sacrament of the altar; and his mind being suddenly illumined with heavenly light, he clearly understood the manner in which our adorable Saviour remains under the form of the consecrated elements. For some time these visions had but one particular mystery in view; but one day when praying at the foot of the cross of the Fort, upon the banks of the Cardenero, which flowed past his cave, he received, as it were, a cluster of similar graces. God placed before his eyes at that time, an immense treasure of supernatural objects, of which He gave him a clear and precise knowledge.

At length his mind received such admirable lights concerning the mysteries of faith, and his convictions thereby became so strengthened, that the total loss of all the holy books in the world would not have shaken them, while he would joyfully have given his life to defend the truths which they contained. Besides, Ignatius perceived these truths, not under a sensible form, but by means of a purely spiritual radiance, which sometimes fell even upon objects belonging to the material sciences, and which especially gave him one inestimable gift, that of discerning the minds of men. Nothing could equal the vivacity of these supernatural impressions. To the end of his existence, a single glance thrown back upon his past life at Manresa, sufficed to revive the emotions and to inflame the soul of the Saint with an ardor similar to that which he had experienced at the time of his residence there.

But to return to Manresa. The demon, irritated by the extraordinary favors of which Ignatius was the object, endeavored to render them suspicious to him, by uniting with

them certain visions which were merely illusive. He began by showing him a long luminous trace, resembling in its form a serpent spotted with fire, and adorned with the most brilliant colors, which placed itself above the cross of the Fort; but this vision, however curious, had no useful object, and by that means betrayed its author; besides, when it disappeared, the trouble in which it left the mind of Ignatius was sufficient to enable him to recognize the illusion. He despised it so thoroughly, that afterwards when it appeared to him, whether in Rome or in Paris, it was sufficient for him to raise his staff against the phantom to rid himself of it. It was also at Manresa that Ignatius fell into that wonderful ecstasy which kept him for eight whole days so completely absorbed in God, that he had all the appearance of a dead man; and he would certainly have been buried, had not a slight and scarcely perceptible motion of the heart indicated that he still lived. This ecstasy took place in the hospital of St. Lucy, in a chamber which he had selected, because he could see from the window into the church, and because the poor went there to hear Mass. It began one Saturday evening, whilst they were chanting Complins, and till the following Saturday at the same hour he gave no signs of consciousness. But the holy servant of God always kept silence upon the objects which had thus ravished his senses; only when he returned to himself, like one awakening from a sweet and profound sleep, he cried out thrice with his eyes turned towards Heaven, "Oh Jesus! oh Jesus!" whilst his countenance expressed the transports of his soul, even more than his words. The most distinguished men of the Order, who had lived with the Saint, and had heard him speak of what happened to him at Manresa, have always believed that God then revealed to him what He destined him to do in the service of His Church, and traced for him the plan of

that Order, of which he was afterwards to be the Founder. When in later days he wrote his Constitutions, he would reply to those who asked him the reason of certain important points of the Institute, "I learned it at Manresa."

Notwithstanding such extraordinary favors, Ignatius remained as humble as before; he regarded himself as a novice in spiritual life, and rendered an exact account of his conscience to his Director, listening with docility to whatever counsels he thought proper to give him. Amongst his directors he counted the holy monk, Dom John Chanones of Montserrat, to whom he had made his general confession, and to whom he went from time to time, regarding him as the father of his soul, and laying bare his inmost heart before him. Although the holy old man fulfilled the part of teacher and director to Ignatius, yet in his heart he venerated him, and always spoke of him as a saint. He was often heard to say that Ignatius would be a pillar of the Church, and that the world would have in him an apostle, a successor of St. Paul, to announce the Gospel to barbarous and idolatrous nations. Such was Manresa for Ignatius; the holy school where, as he himself expressed it, he had learnt the rudiments of a spiritual life.

However, the report of his high rank in the world began to be spread abroad; it was asserted that he only concealed himself under these coarse garments, in order to remain unknown in the world, and that nothing but a spirit of humility and penitence could have transformed a noble knight into a beggar, and a brave soldier into a hermit. Pious people began to examine him more closely, and succeeded in discovering some of his excessive austerities, and even part of the graces which God so abundantly bestowed upon him. In a little while the admiration and respect which he inspired increased to the highest degree; and when he fell

ill, in consequence of those mental sufferings of which we have spoken, and which had reduced him to a state apparently verging upon consumption, a rich man named *Amigante* caused him to be transported from the monastery of the Dominicans to his house. From that time this man was called *Simon* and his wife *Martha*, because they had the happiness of assisting and receiving into their house this living image of the Saviour. This devotion to his person increased daily; and when he afterwards quitted Manresa one of its inhabitants, much less occupied with his temporal interests than with the spiritual advantages which he derived from the counsels of Ignatius, abandoned his country and a lawsuit of the highest importance, and accompanied him. If he went to pray at the foot of some cross placed outside of the town, the people followed him at a certain distance, but if he began to discourse upon spiritual subjects, an immense crowd collected around him. When they saw him thus, his countenance glowing with fervor, mounted upon a rock, which is yet shown in front of the old hospital, all hearts were filled with contrition, and with the desire of doing penance. By those garments so coarse and so poor, by that hair formerly so cared for, now scattered and dishevelled, by that pale and emaciated face, by that chain tightly girding his loins, by these naked feet, by all these signs they recognized the Saint; but when he spoke, what power was in his words! what burning shafts seemed to dart from that glowing heart! And thus at every moment examples were seen of men who, enlightened by his private conversation, and by certain fundamental maxims which he had given them to meditate upon, renounced the world and assumed the monastic habit. These first proofs of the efficacy of certain truths in awakening the soul, and leading it to God, added to his own experience, since it was from a consideration of them that his heart had

become so entirely detached from worldly things, induced Ignatius to reduce, as it were to an art, the rules for a spiritual life. It was then that he composed that admirable book of Spiritual Exercises, dictated by an intelligence far superior to that of man, and truly written by the rays of an All-Divine light. These are the Exercises which gave to the Church the first children of St. Ignatius; these are the Exercises which have inspired them with that virtue, that spiritual strength, which rendered them capable of every undertaking which had for its object the salvation of souls. So long as the Society continues as it was at its birth, it will find its first spirit in this precious work; and should it ever be so unfortunate as to witness the extinction of that spirit, it is at this source alone that it could be rekindled. Let us then study the Spiritual Exercises in some detail.

CHAPTER V.

Spiritual Exercises of St. Ignatius.

THE Exercises of St. Ignatius are not only a series of pious reflections collected together in one book, from which each individual may learn how to commune humbly with his own heart, and to hold holy converse with God. Were they no more than this, they could not be offered as a new work, nor could they with propriety be called the *Exercises* of the Saint whose name they bear. The object which he proposed and attained, was to reduce the cure of the soul to an art, by basing upon certain principles of faith an exact and positive method, which, practised by the application of the means prescribed by him, insures almost infallible success. If we reflect seriously upon this, we shall find that this method differs from a simple consideration of the truths of religion, as much as a knowledge of the virtues of certain plants or minerals, differs from the art of medicine; which, by teaching us to understand the constitution of the human body, and the properties of certain substances tending to restore its equilibrium when injured by sickness, forms a body of precepts, by means of which our health may be restored or preserved.

Thus, long before St. Ignatius was born, men knew for what end God had created them; they knew the malice of sin, and that its punishment was hell; the necessity for the examination of the conscience, for confession, the mysteries

of the life of Christ, &c. But to reduce to an art the knowledge of our spiritual maladies; to discover the efficacy of certain considerations in remedying these maladies; to understand thoroughly the manner of applying these remedies; in short, to form as it were a code wherein the different means of purifying, consoling and fortifying the soul, should be re-united; by which it may be led first to a perfect disengagement from all worldly things, and then to an intimate union with God; this certainly did not exist, and in order that the reader may judge for himself, we shall now trace a sketch of these Exercises.

At the beginning, Ignatius places a meditation, which on account of its importance, has been styled *The Foundation of the Exercises*. First, God created every thing in this world for one particular end, which is, utility to man; let us then endeavor to discover for what end man himself has received being and life. Is it that he may become a powerful king, a great warrior, a rich merchant; that he may obtain a large portion of worldly goods, and nothing more? If he discovers positively that it is not so, but that on the contrary, he has been created by God to serve Him during this life, and after death to enjoy him eternally; must we not deduce this decided inference;—that man must endeavor to obtain the things of this world, only in so far as they may lead him towards the object of his creation? Moreover, as the means which lead us towards an object, have neither merit nor intrinsic value unless they conduct us to that object, there results by a new inference, that the measure of the esteem in which we ought to hold riches or poverty, honors or humiliation, health or sickness, &c., should be in proportion, not to the good or evil which they procure for us during this present life, but to the assistance or hindrance which they are to us in regard to that future and immortal life which is to

succeed it. When this truth at once so clear and important has been thoroughly meditated upon by a soul hitherto infirm and weakened by its wholly terrestrial desires and unruly affections, it begins to extricate itself from them; it even feels itself disposed to renounce more legitimate attachments, but which are yet too closely connected with the world. Then a new ray of light illumines it, and makes it view the world with a very different eye from that with which it beheld it, when reversing the eternal order of things, it employed all its intelligence in procuring earthly goods, the possession of which seemed to be its final aim, and from the attainment of which it hoped for unmingled happiness.

The consideration of this first truth has been so efficacious with an innumerable number of penitents, that on leaving the retreat where they had given themselves up to these reflections, they have found themselves new men.

Martin Olave, a learned doctor of the Sorbonne in Paris, said that one single hour of meditation upon this *Foundation of the Exercises*, had taught him more than long years of theological study. It was upon this same basis that Father Everard Mercurian, one of the first disciples of St. Ignatius, and his third successor in the generalship, established the whole conduct of his life; and he would often say from his own experience and that of many others, that the *Foundation of the Exercises* was alone sufficient to effect the most astonishing changes, by uprooting all earthly affections in our souls, and by exciting us to direct all our desires to God and to eternity.

Ignatius was so well aware of its virtue, that he endeavored to attract towards it the attention of all those whom he himself could not direct in this meditation. A prelate, in a letter which he wrote to the Saint, showed himself deeply afflicted by the crosses which he met with. Ignatius answered him:—

“The affairs of this present life, my Lord, are in reality fortunate only inasmuch as they serve us for that which must follow it, and which will be eternal. Misfortunes, by illuminating the soul with celestial light, teach it to direct its contemplation to heavenly things, to love nothing but Jesus, to follow him upon His cross, and to die with him there, in order to rise again as he did.”

Hardly more than one hour's reflection upon what is called the Foundation of the Exercises, is now demanded of beginners; but their author did not fix the time which ought to be devoted to it; well aware that this time must be measured according to the disposition and necessities of the soul. It requires more effort to hew down an old tree whose branches are widely extended, than to root up a young shrub. We can easily conceive that an hour would be far from sufficient for one who had grown old in worldly wisdom; for the question is not only how we should acquire a speculative knowledge which will lead us to detest evil; we must above all things bring about a practical reform, often differing in the means as well as in the results. How shall we lead our will to form other desires, and to practise works repulsive to our nature, if our intelligence is not convinced that the new way is the only straight and sure path? Hence the name of *foundation* given to this meditation, thus inviting us to examine it thoroughly, and not to stop at the surface. A work truly important, since upon this foundation, the edifice of a new life is to be raised.

This first truth thoroughly examined in a general and profound sense, the question is how to make its immediate application. The mind is solicited to take the firm resolution of using earthly things henceforward, only as the means of attaining eternal happiness. For this purpose, the Exercises offer for our consideration the extreme disorder and

danger arising from a contrary line of conduct. We find the proof of this in our own life; the picture of which is naturally placed here. We survey it at our leisure; we recall to our mind the faults and errors which have separated us from our last end. When this view presents itself before our eyes in all its nudity, the Saint offers along with it a meditation upon the enormity of sin, and upon the punishments which await it in hell. The effects of both become palpable, when we behold the Angels irrevocably condemned, the fall of Adam, and the damnation of so many sinners, who suffer the just punishment of their crimes.

These considerations already begin to disengage the soul from those vicious affections, which after weakening, finish by depriving it of life, making it lose the grace of God; but as they are rooted in our souls, and difficult to eradicate, these reflections are presented to us in different ways all tending to destroy them. Such is the employment of the first week.

In the second, we begin to meditate upon the reign of Jesus Christ in our souls; that is to say, upon the solemn appeal which he makes to all mankind, as a king to his subjects, to engage them in his service. His conditions contain advantages of a very different nature from those proposed by temporal sovereigns; since he promises to treat his servants as himself; and that they shall have nothing to do or to suffer of which he has not given them the example. This consideration is one of extreme efficacy, leading us by gentle violence to the firm resolution of following and imitating our Saviour. From this general resolution we descend to the details, of which the models are to be found in the life of Jesus Christ, in meditations upon the incarnation, the birth of Christ, and the other portions of His divine humanity. Here we must especially dread the snares of him who re-

doubles his attacks against the soul which he sees upon the point of attaching itself to God. We must then fortify this soul, that it may resist all dangerous assaults.

Such ought to be the effect of that admirable meditation which St. Ignatius has entitled, "*Of the Two Standards*," which has peopled so many monasteries. On one side is represented Christ, and on the other Lucifer, who both recruit soldiers, and set forth the advantages of their respective banners. The enjoyments offered by Lucifer show themselves as they are—vain, fugitive, and followed by eternal remorse; the demon cannot be faithful to his promises. Christ, on the contrary, in exchange for a short period of suffering, assures us of happiness without end and without limits. Our courage revives, and the soul repulses the promises of the world, in order to follow Jesus Christ, and cleave to him alone. All these preparations were necessary, that we might derive benefit from the last Meditation of the second week, which has for its object the state of life which we are to choose for the future. This is the most important question of all, since it decides upon our eternal as well as our temporal interests; and therefore St. Ignatius has based it upon such wise regulations, that he who conforms to them can never have cause to repent of having made a bad choice.

We should first consider the nature of our vocation, and then the time and manner of fulfilling it. As to its nature, it must, in the first place, be good, or at least it must not be bad. Moreover, there are those which are unchangeable, and there are those which are changeable. When we are already bound by the first, we cannot go back to make any examination of it, although we should have entered into it through human, or even through bad motives. Our only object must be to labor, in order to acquire perfection in our present condition, be it the priesthood or marriage. Neither

ought mutable vocations which are good in themselves, to be again examined, unless we desire to leave them, in order to enter upon a path of greater perfection.

There are three periods for choosing a vocation.

1st. At certain moments, God acts upon our will by such abundant graces, that we can retain no doubt as to the source of our inspirations, as it was in regard to St. Matthew and St. Paul.

2d. Without receiving so deep an impression, or acquiring such entire certainty, we feel, by the interior emotions of our heart, a kind of intimate conviction which enables us to decide.

3d. In fine, the mind is sometimes so free from all preference, or from all which might deceive the judgment or obscure the light of religious truth, that it calmly resolves upon that which it clearly discerns to be preferable.

As to the manner of executing what we have resolved upon, we must first bring back before our eyes the condition, employment, and object of the choice which we are about to make. Then must be renewed a labor which we have already gone through; the endeavor to wish for nothing but with a view to our eternal welfare, and to become indifferent to all that is not God, as at the beginning of the Exercises. When our mind has attained this holy state, we may pray to the Lord to enlighten us and to lead us back to do his holy will, if we have had the misfortune to deviate from it. Then, with steadfast eyes, beholding on the one side eternity, and on the other the career which we desire to embrace, we come to a decision, without hesitation, without reservation; offering up our firm and irrevocable resolution to the Lord. There is also another manner of resolving this important question. Let us consider what advice we should give in a similar case to our best friend; or, again, how we should wish to have decided, when upon our death-bed.

It is thus that Ignatius understands the examination of our vocation, when our object is to discover what it truly is. Thus the second week is employed in fixing the choice of those who are still entirely free. We observe that the Exercises are linked together, and derive their strength from each other, so as finally to lead to their proper object, namely, to bring the heart which leaves its former dangerous situation to a perfect union with God. To this the reflections of the two last weeks constantly tend. In the one, we give ourselves up to meditation on the Passion, which teaches us to love the Lord and to follow Him in the path of suffering; on the other, we meditate on the glorious mysteries, which give rise to softer affections, and which, by fixing our contemplation upon the goodness of God, and on His other perfections, inflames the soul with love, and renews its desire of union with Him.

The Exercises of St. Ignatius, therefore, exactly fulfil what they promise; that is, they prepare the soul to break through the trammels of all disorderly and earthly affections, and to discover the will of God as to the state of life which may conduct it to salvation. So wisely do they apply the means to the end proposed, that when they are faithfully followed, it may be considered almost miraculous should no fruit be obtained from them. Thus Ignatius, who had experienced their effects upon himself, like Noah when he drank of the juice of the vine which he had planted, requested all those whom he wished to lead, either to change their lives, or to a complete union with God, merely to devote some days of retreat to the considerations which he would present to them. Few can resist this trial, whether they be men whose lives are disorderly and irregular, or those whose virtue is but weak and vacillating.

The Exercises are not only a remote preparation for

serving God ; but they inflame the heart by kindling within us an ardent love for our divine Saviour. Thus a furious persecution against the Christians broke out in Japan. Suddenly they were seen hastening in crowds to the Fathers of the Society, and begging for the holy armor of the Spiritual Exercises. Nor was their pious confidence deceived ; for by the invincible patience, the wonderful joy, which these generous champions displayed during all the various tortures inflicted upon them : death in every horrible shape ; by slow fire, by boiling water, by freezing, by crucifixion ; it was easy to perceive what strength they had imbibed from that source.

The priesthood especially derive a degree of energy from the practice of the Spiritual Exercises, which is made manifest by its lively and constant action upon the minds of others. Father Mercurian, a general of the Order, declared that the book of Exercises, thoroughly studied, might suffice as a library for preachers, and a guide for spiritual teachers. Egidius Foscari, one of the three theologians specially charged with the examination of the work, when raised to the bishopric of Modena, immediately desired that the Exercises of the first week should be used throughout his diocese. The results were wonderful, both in Modena itself and in a multitude of other cities. It is true that the preacher was Father Landini, a man at once scientific and practical, and whose spiritual master had been St. Ignatius himself.

Indeed, it has been remarked that the profit derived from the Exercises greatly depends upon those who direct them. Amongst many men imbued with his spirit, and versed in the guidance of souls, the holy founder counted very few whom he considered capable of conducting them according to his plan. At their head stood Peter Faber ; then came Alphonsus Salmeron, Francis Villanova, Jerome Domenecchi,

and Francis Strada. The reason of this difficulty is very simple. These Exercises are remedies for the soul; but remedies must vary according to its temperament or its infirmities. Thus the wisdom of the Saint saw the necessity of some additions, serving as an appendix to the principal work. They are rules for the master and for the scholar, for the director and for the directed. Their definitive success frequently depends upon the exactness with which they are followed. When we deviate from them we follow the caprice of our individual will, but not the Exercises of St. Ignatius. Sometimes from vanity they have been parodied or only modified; but the result has invariably been that the more the order established has been deviated from, the less has been the good effected; until nothing has remained but the remembrance of great presumption or the mortification resulting from useless efforts.

The Saint himself adhered in a surprising manner to all the details; he would retrench nothing, he would add nothing. It appeared indeed as if they were not his property; as if they were not the workmanship of his own brain, but instructions received from a superior Being. His biographers give numerous examples of this. The first Fathers who followed the Exercises, did so with the greatest strictness. "Father Ignatius," said Gonzales on this subject, "conversed with me one day about the Exercises imposed upon the Abbé Martinenghi. There is a great falling off," said he, "from our former severity. Then no one failed to fast several days in succession, without being urged to do so. Now, although the former practices are not blamed, one whole day's fasting is hereby permitted." The shortest fast amongst the first Fathers, lasted three days. Simon Rodriguez alone was exempted, on account of his feeble health and hard labors. During six whole days, Father Faber took no nourishment.

As for the astonishing austerities of St. Francis Xavier, they will be related elsewhere.

The practices prescribed while the Exercises last, are many and various. He who begins ought to perform them with perfect generosity of heart, and without wishing to restrain the operations of God in his soul. Let one sole disposition animate him; that of abandoning himself entirely to the influence of the Holy Spirit; that of answering to every call whatsoever it may be; *Ecce adsum*. Then let him lay down all worldly thoughts at the door of his cell, and apply himself exclusively to the meditation of the present day, without seeking to know that of the day following. The holiest objects even ought to be set aside in favor of this one meditation; for the mind is easily distracted, and would otherwise return weakened to the principal subject of its actual meditation.

The employment of our time will be in harmony with the object of the meditation, and therefore solitude, silence, and penance accompany the Exercises of the first week, the rules of prudence and discretion being nevertheless observed. We retire to rest, our thoughts occupied with the meditation which we shall make during the night; and at the moment of awaking, it is the first object which ought to occupy our minds. We afterwards begin our prayers, either prostrated with our faces to the ground, or kneeling, or standing, as we may deem most expedient. If God speaks to the heart upon one point, we must not pass on to another, before having thoroughly examined the first, and being impressed by it. If weariness and sadness overwhelm us, we must not abridge a single moment of the time destined for the meditation, but rather add to it, thus conquering ourselves, and awaiting *in silentio et spe*, the unction of divine grace. If, on the contrary, we receive a superabundance of consolations and of spiritual delight, we

must especially beware at these moments, of making perpetual vows, or such as would oblige us to change our condition. Finally, we must give our director an exact account of what passes in our soul, be it good, or be it evil; in order that he may apply the remedies best suited for the promotion of grace, and may act with wisdom, according to our circumstances and personal disposition.

CHAPTER VI.

Marvellous fruits of the Exorcises—They are denounced before the Ecclesiastical Tribunals—Condemned in Paris by the Sorbonne—Examined at Rome, and approved of by Paul III.—They become the foundation and basis of the religious edifice founded by St. Ignatius.

A CALVINIST, named Gabriel Lermeo, felt at once astonished and indignant on seeing the strange changes effected by the Jesuits. Men held in the highest esteem on account of their station, riches or merit, suddenly abandoned the world and its hopes, to consecrate themselves to God in the most severe Orders. Lermeo could not comprehend this mystery, and he wrote the following words:—

“By what fascination do the Jesuits turn the heads of men who come and shut themselves up in certain cells, placed outside their houses, and arranged so as to produce dark night in the middle of the brightest day? It is there that the priests keep those unfortunate men, in a state of sombre melancholy, of perpetual horror! Woe to him who falls into this snare! for like those unfortunate beings who descended into the cave of Trophonius, he may bid adieu to joy and happiness. He enters full of wisdom; he comes out mad; dead to all earthly things, and living only for tears and sadness. Once shut up in this place, the patient can neither see, nor be seen. Meanwhile, one of these magicians brings him, twice a day, a *charm* traced upon a paper; the longer

he meditates, the more his fascination increases; he weeps, he cries, he roars, as if the flames of hell were devouring him; he swears to live henceforth as if each day he were to die, and no longer to hold to the earth but by an imperceptible point. When at length he leaves this retreat, he looks at the world with astonishment, as if he entered it for the first time. He no longer views it with the same eyes; its aspect is changed, and it seems nothing but a raging sea, upon which it is as easy to be wrecked, as it is necessary to navigate. At each instant the poor wretch fears to run aground, or to lose his way; and in hopes of reaching the port in safety, he finishes by throwing himself into a monastery.

“If there should happen to be some weak head amongst the Jesuits, they work it up and knead it over, until they have fashioned it to their will. He that is cowardly and soft, they render firm, and hard to himself; he who spurned all obedience, becomes submissive; the idle are spurred forward, the weak are supported.”

A magnificent eulogium of the Exercises, hidden under the form of a satire, where fable is mingled with truth. What power, what efficacy must be contained in those principles, laid down and developed by a vigorous mind, when they extort such confessions from an enemy! Thanks to this sole means, the companions of Ignatius worked real prodigies in those calamitous times when the heresy of Luther placed the Catholic faith in so much peril. The profound learning of those eminent men began by attracting the esteem of those who, from their high station, exercise so much influence over public morals; but the gentle holiness of their manners soon gained the hearts of those personages, and induced them to retire for some days from all intercourse with the world, in order to occupy themselves solely with their eternal interests. It is with a feeling of pious and eager curiosity that we read

the proofs of this in the correspondence which Father Faber addressed to St. Ignatius from Mayence, from Spires, from the Diet of Worms, from that of Ratisbonne, and from so many parts of Upper and Lower Germany.

Fathers James Lainez, Alphonsus Salmeron and Claudius le Jay, produced the same effects at Trent, where the flower of Christendom was assembled. They figured in the council as theologians, and attracted equal admiration in general assemblies by their eloquence, as in private conferences by their learning. What may be considered still more wonderful, is the fact of their bringing over a great number of the members of the council to the practice of those Exercises whence they themselves had derived the spirit which animated them. It pleased God to bless this work so manifestly, that the three Fathers being insufficient for the number of postulants for the Exercises, were obliged to employ as directors those who had just become their followers.

Thus, without leaving Trent, the Society became known throughout every part of Europe which had representatives there. The Council was hardly terminated, when the bishops, not confining their approbation to mere sterile expressions of opinion, sought to attract them into their respective dioceses, as men who held in their hands an instrument which it had pleased God to render eminently useful for the reformation of morals. Men eminent both by the dignity of their sees and the splendor of their learning, might then be seen humbly following the Exercises of Ignatius, discovering in them, by the divine light of the Gospel, the most precious and most important truths, and bowed down with confusion, acknowledging in the presence of God, their profound ignorance of those things in the study of which they had consumed the long years of a laborious existence.

Amongst these men may be distinguished Father Peter

Ortiz, agent from Charles V. to the Holy See, who had been for many years one of the most celebrated doctors of the University of Paris, and who was greatly struck with the benefit derived from the Exercises by Cardinal Contarini. That prelate esteemed them so highly, that he copied them out in his own hand, and bequeathed them to his descendants as the most precious part of their inheritance. Ortiz, therefore, wished to make a trial of their virtue upon himself; and in order to break entirely with the outer world, so that no earthly thoughts should mingle with his devotions, he retired with St. Ignatius into the famous monastery of Monte-Cassino. No sooner had he entered that solitude and begun the meditation, called the Foundation of the Exercises, than it seemed to him as if he had entered into a new world; and during the whole forty days which he devoted to this course of meditation, he felt as if he were no longer upon earth. When he had finished, he found that two contrary effects had been produced upon his mind—extreme joy and extreme grief; joy at having learned in forty days this new philosophy, the existence of which he had not suspected during so many years of study; and grief that this knowledge had been acquired at so late a period of life as to render it very difficult for him to put it in practise; that is, to abandon the business and cares of life in which he was engaged, and to attach himself to Jesus Christ and the Cross, in the humble poverty of the religious state.

Nor ought these apparently wonderful effects produced by this little book to surprise us, for the Exercises will be found to contain instructions which are entirely new, even to men of the greatest capacity and learning, so great is the difference between those practical truths which the soul imbibes at the very fountain-head of religion, and those speculative principles which only strike the intelligence.

“The philosophy of Father Villanova, or that of the Exercises,” said a celebrated Spanish theologian, “is worth that of all the doctors put together.” No doubt, it is a sublime philosophy which leads the human heart to live for God alone, and to be kindled at the very focus of charity. Why then, as some noble minds have asked, should there not be a school of Christian mysticism, a course of instruction for the inner life, as well as classes of scholastic theology in the universities? But can the science of the heart be learnt in public, and does not the voice of the Lord most frequently speak to it in silence?

We have here come in contact with one of the most powerful and most fruitful agents of the Catholic reformation in the sixteenth century. Whether we consider it as an instrument of Divine Providence, or a simple phenomenon of the human mind, it is certain that the effect produced by this book is one of the most curious facts of modern history. Wherever it appeared, it exercised an almost irresistible influence over the minds of men. To the doctors of law succeeded the teachers of a spiritual life; men such as Louis de Blois, Fray Luis of Grenada, John of Avila, St. Charles Borromeo and others, whose praises of the work are inexhaustible. Blossius wrote from Louvain on the 3d of November, in the year 1550, to Father Adriani: “I think that Father Ursinaro must have already informed you that he has made our young men follow the Exercises. Would to God that we could have done so twenty years sooner! the old men would have required them less. Let us praise the Lord for having taught you this method of meditation, which I doubt not will be for His glory, and for the salvation of souls.”

The holy archbishop of Milan believed that by the assistance of the Exercises he laid the first foundations of a

spiritual life. He enjoined upon all his seminarists to follow the practices of at least the first week, before presenting themselves for holy orders. He himself found in this book the subjects of his constant meditation; and one day, when the Duke of Modena showed him his library, "I have one also," replied he, showing him the Exercises; "but it is small: it is contained in this volume, which has been more useful to me than all the books in the world." We ought to read in the authors of that period an account of the prodigious effects of which we speak. Meanwhile the pictures which we are about to present to the eyes of the reader will enable him to penetrate into the intimate movement of the Catholic reformation and of the religious life in the sixteenth century. Let us listen to the words of an eye-witness: "It is not only our Order which has acknowledged the astonishing efficacy of these holy Exercises; all the others publish the admirable effects which they have derived from them. The monasteries are repeopled; the most ardent fervor and precise observance of the rules have been re-established there; while in the world, princes and priests, laics, whether young or old, the learned and the ignorant, all, after these holy practices, have become absolutely different men. After the meditation upon hell, some called aloud upon the madmen devoted to the world, to reflect upon the horrors of eternal reprobation; others go through the cities, striking their breasts, and publicly asking pardon for the scandal they have caused. Some are seen going to meet their enemies, and begging for a reconciliation; others shut themselves up in the hospitals and devote themselves to the service of the sick, or else burn the books of profane science which have so long occupied them, henceforth to study nothing but Jesus crucified.

Teadilla, a city situated at the distance of a few miles

from Alcala, contains a monastery of Hieronomite monks. One of these, called Peter Arragona, a man highly reputed in his Order, was united in strict friendship with Father Francis Villanova, who was at that time engaged in founding at Alcala a new college of the Society, and who gradually led his friend to practise the Spiritual Exercises. Villanova belonged to the small number of those whom St. Ignatius considered particularly fitted to lead souls to God by this method; added to which, whose example was as instructive as his precepts, so that his services were eminent not only in Spain, but throughout the whole of Christendom.

The Exercises did not fail to produce their usual effect upon Father Peter Arragona. When he had concluded them he found himself a new man; and from that time his greatest desire was to make them known to and followed by others. He first addressed himself to the monks of the monastery of Teadilla; but nothing that he could say to them produced any effect. The old men rejected his proposal almost with contempt. It neither suited them nor the honor of their Order, to become in their old age the scholars of a young man still on the threshold of life. Had they not been doctors in their establishment for years? Father Arragona was not discouraged, and at length finished by conjuring them to judge of the Exercises by the effect which they should produce upon the only one in the monastery who had consented to make the trial. This was granted in the midst of the general raillery; for the person in question was a lay religious of noble birth, but of a temper so whimsical and ungovernable, that he appeared more like a soldier than a monk. Yet they thought themselves obliged to endure him, because he sustained their house by his fortune, the only merit which counterbalanced his defects. Perhaps it pleased God to recompense him by a more real and solid benefit than

this condescension on their parts, and that he therefore induced him to listen to the repeated importunities of Father Arragona. At first his only incitement was a certain degree of curiosity, which inspired him with a desire of discovering what these Exercises, of which he heard such different opinions in the monastery, really were.

With this intention, the lay brother set off on horseback, followed by a servant. When he met any of his acquaintance upon the road, who asked him what he was going to do at Alcala, he replied, "I am going to make a trial of certain enchantments practised by the Jesuits, with which our Fathers are unacquainted;" and then, half laughing at himself, half grumbling at Father Villanova, he continued his journey. Arrived at the college, he asked for the rector. As soon as he saw Father Villanova enter, a young man whose exterior was not prepossessing, and who was clad in an old gown, worn and even patched, he was displeased, and turned his back upon him, inwardly murmuring against Father Arragona, who, through error, or from mockery, had sent him to a man whose appearance he could not endure. But Father Villanova, who knew his visitor by reputation, and was expecting him, addressed him with so much politeness, so earnestly entreated him to partake of some refreshment before going, that he at length persuaded him, though with much difficulty, to delay his departure until the following morning. During this interval, the admirable gentleness which characterized the good Father, especially when he discoursed familiarly upon heavenly things; his care for his guest; his charity, humility, and affability, so won upon the Hieronimite, that at length he gave himself up into his hands, and put himself entirely under his direction to follow the Exercises. The meditations of the first week alone, which were the most appropriate to the penitent, lasted twenty-one days.

God gave him, during this period, so thorough an insight into the dangers of his position, and he conceived so deep a repentance for his conduct, that the religious beheld him with admiration shedding torrents of tears, and giving himself up to austere penance hitherto unknown to him, but from which his soul received greater consolation than his body endured suffering. After having made a general confession, and acquitted, as far as was in his power, his immense debts towards God, equally changed in his external appearance as in his internal condition, he returned to his monastery.

It required neither arguments nor entreaties to induce his brethren to try for themselves the efficacy of the means which he had employed; for so complete and unexpected a conversion appeared to them to border upon the miraculous. All resolved to imitate his example, and the monastery underwent a thorough reform.

The second example which we shall give is perhaps still more curious.

There lived in Sienna a priest who had become celebrated as the author of certain plays, of an original and by no means delicate character. The success which they obtained effaced the shame in his own eyes, and made him glory in that which ought to have covered him with confusion. He was not always satisfied with merely composing, and more than once appeared upon the boards of the theatre; thus displaying before all eyes the double scandal of a priest upon the stage in the evening, and an actor at the altar in the morning! Meanwhile, two companions of Ignatius, Brouet and Rodriguez, arrived at Sienna, sent by the sovereign pontiff to bring about certain reforms in that city. They were accompanied by a famous preacher, Father Francis Strada. These three men, by the noble examples of virtue which they gave, by public and private lectures, and

especially by the practice of the Exercises of St. Ignatius, effected in a short time remarkable changes both amongst the clergy and the laity. It pleased God, upon one occasion, to conduct the unworthy priest of whom we have spoken to hear their discourses, and to give so much force to their words, that his eyes were opened. He saw with horror the monstrous condition at which his soul had arrived by the violation of his duties towards God, and by the enormous scandal which he had given. Resolved to change his life, he went in search of the preacher, and entreated his assistance in the accomplishment of his resolution. The latter believed that he could not do so more effectually than by engaging him to follow the Exercises of St. Ignatius. Hardly had he thoroughly examined the first meditation than he began to perceive in the fall of angels and of men, in the sorrows and vanities of the world, and in the horrors of hell, dramatic scenes of a very different nature from those which his imagination had hitherto conceived. Very soon his double character of priest and comedian inspired him with such profound horror, that he resolved to make a public and impressive reparation. After having made known his pious wishes to his director, he one day mounted the pulpit, a rope round his neck, his face bathed in tears, and humbly asked pardon for the scandal which he had given. His appearance alone touched every heart, and all retired as much edified by his humility as they had formerly been revolted by his disorderly conduct.

He afterwards wished to associate himself with our Fathers; but as his fervor could not brook the delay which they would have required as a trial, he entered into the Order of St. Francis, and assumed the holy habit of the Capuchins.

The destiny of the little book of Exercises is indeed most remarkable. In proportion as it produced these wonderful effects upon European society, it stirred up a furious

opposition against itself. We have read the words of the Protestant Lermeo ; but hostile voices rose even from the Catholic camp. Biting calumnies, gratuitous suppositions, malignant interpretations, were all levelled against the Exercises. Our Fathers, it was said, pretended by means of them, to make the Holy Spirit descend upon men ; to produce ecstasies and visions, and to effect the strangest transformations. The book, added others, contained suspicious opinions, hidden under the veil of mysticism—it must be brought before the tribunal. It was presented there. Providence seems to have specially employed this means to make it known. In searching to discover evil, its enemies learned its true value. *Ubi cognoverit veritatem, et ipse, statum sequitur*, says Tertullian, in regard to Christianity. The result of its examination before the courts in Paris, in 1535, filled every one with astonishment ; a contrary effect had been fully expected. The Dominican Orè, charged with its examination in that city, became its most fervent follower. The same circumstances were repeated in Portugal ten years later. At first it was declared that the Exercises were only calculated to produce mad men ; gradually it was regarded as a work fitted to make saints. Soon after, Francis Borgia, Duke of Gandia, took the initiative, which his high position in the world permitted him to do. While still invested with all his dignities, he entreated Paul III. to submit the work of Ignatius to a new examination, in order to give it all the splendor of the pontifical sanction. The Pope accepted this proposal, and approved of the Exercises in the most formal manner. “ Charged as we are to exercise towards the flock of Jesus Christ, confided to our care, the functions of pastor, our desire for the glory of God renders precious to us all that may contribute to the spiritual advancement of souls, and disposes us to receive favorably

those requests whose object is to increase the piety of the faithful servants of Jesus Christ; for which reason—our dear son, the noble Duke of Gandia (Francis Borgia), having stated to us, that Ignatius of Loyola, general of the Society of Jesus, established by us in our beloved city, and confirmed by our Apostolic authority, has collected certain *Documents* or *Spiritual Exercises* drawn from the Holy Scriptures, and from experience of a spiritual life; that therein he has established an excellent method for leading on the faithful to holiness; the aforesaid duke giving testimony of this, not only from what he has heard in many places, but also from his personal experience, has requested us to cause the said *Documents* or *Exercises* to be examined, and should they be found worthy of praise and approbation, to grant them all the apostolic favors calculated to make them bring forth the fruits of salvation, and to excite the faithful to use them with greater devotion.

“Having therefore caused the said Exercises to be examined by our well-beloved Egidius Foscarari, Master of our Sacred Palace; by our well-beloved son, John, Cardinal Priest of the title of St. Clement, Bishop of Burgos; and by our venerable brother, Philip, Bishop of Saluces; and having learned from them that they had found them replete with piety and sanctity, and well calculated to procure the spiritual advancement of souls; considering, moreover, as we ought to do, the abundant fruits which Ignatius, and the Society founded by him, have produced in the church of God throughout the world, and to which these same Exercises have so much contributed; we declare by the present bull, that we praise and approve of the said *Documents* or *Exercises*, and all and each of those things which they contain; we earnestly exhort the faithful of both sexes throughout the whole world, to make use of these pious *Exercises*, and

to endeavor to profit by them, so as to increase in piety. We permit also the said Exercises to be printed by such publisher as it shall please the aforesaid Father Ignatius to choose; on condition that after the first edition they cannot be reprinted without the permission of the said Father Ignatius, either by that publisher, or by any other, under penalty of a fine of five hundred ducats, which must be applied to pious works; and we ordain, moreover, all the ordinaries of the different dioceses, all ecclesiastical dignitaries, and all canons of the cathedral or metropolitan churches, to take the defence of the said Exercises, in virtue of our authority; to let all those engaged in them enjoy the above-mentioned approbation and concession; never permitting them contrary to our intention, as manifested by the present bull, to be in any way whatsoever molested, and to repress all opposition which may be made to these Exercises, by ecclesiastical penalties, and censures, &c.

“Given at Rome, on the last day of July, year of our Lord 1548, fourteenth of our Pontificate.”

The solemn approval of the Sovereign Pontiff, shut the lips of the opponents. The little book continued to be spread throughout the world, doing good wherever its precepts were faithfully followed. The Saint himself often labored to perfect it, during the twenty-five years which followed his retreat at Manresa. He added these touches, he said, in proportion as he received fresh knowledge from on high. This expression explains many secrets; and especially that deep knowledge of the human mind, that consummate experience in all things pertaining to God, which astonish us in the ignorant hermit of the cave on the banks of the Cardenero.

From that time the Exercises became the basis of the religious edifice raised by Ignatius: the sixth and seventh

congregations of the Order decreed that every postulant should follow them for a month, before being admitted to the noviciate; and that each year, every Jesuit should suspend the occupations of his ministry, to apply himself in solitude to these holy practices. To give them yet more importance, those men who had drawn from conversations with their Holy Founder, and from their own experience, a deep knowledge of the manner in which they ought to be directed, were charged with drawing up a *Directory*, which accompanied the Exercises. Finally, the Superior General, Aquaviva, published them in their present form.

CHAPTER VII.

Ignatius quits Manresa—The hospital and cavern which he had inhabited are held there in great veneration—Journey of St. Ignatius to the Holy Land.

IGNATIUS had passed more than ten months at Manresa, where in the depths of his cave, as well as during his abode in the hospital, he had acquired the knowledge and virtues which he there made manifest. Although this place was so well suited for the penitential life which he led, he was to a certain extent driven from it by a circumstance the most insupportable for holy men; the respect and affection testified towards him throughout the country. The concourse of people around his poor retreat, increased daily; they followed him in his pilgrimages and stations; and not to disturb his pious meditations, the crowd observed him from a certain distance.

The humility of Ignatius suffered from this state of things; and other reasons added to this, obliged him to leave Manresa. His discourses had touched many persons, who begun by following the first Exercises, and then resolved to change their mode of life completely. Now these multiplied conversions became a tacit reproach to those whose souls were daily growing more and more hardened; and they begun to spread abroad the most odious calumnies against the saint, whose reputation and tranquillity were thus daily compromised.

It is true that this reprehensible conduct exercised in reality little influence. When Ignatius arrived at Manresa, God was hardly known there; at his departure, it was a city of saints. Besides, he felt himself animated by an ardent desire to visit the Holy Land, and by his preaching to spread the knowledge of Jesus Christ throughout the East. As soon as his project of departure was made known, tears, entreaties, a picture of the perils which he would have to encounter, every thing was put in practice to dissuade him from this resolution; but the voice of man was of no account to him, when it did not accord with the voice of God. Nor would he be persuaded to accept as travelling companions, the chosen friends who entreated him to do so.

He would only, said he, be accompanied by the faith which guided him,—by the hope in God which would never allow him to want for any thing, and by the charity which would never leave him solitary. He also refused all pecuniary aid; and the only concession which could be obtained from him, was to leave off the coarse gown and chain which he wore, and to assume the dress of a poor scholar. By this he even satisfied his humility, since the strange garb of a penitent might have attracted attention. And thus, leaving the inhabitants of Manresa filled with grief, he departed for Barcelona, where he waited for an opportunity of setting sail for Italy.

When Ignatius had left Manresa, the veneration which he had inspired was turned upon the places which he had consecrated by his austerities, by his pilgrimages, and by his fervent preaching. Public inscriptions recalled the remembrance of the Saint, or edifices consecrated to God arose in these spots. A pillar was erected in front of the hospital of St. Lucy, where the Saint had followed the first suggestions of his fervent zeal, and the following inscription was engraved upon it in his honor :—

“To Ignatius of Loyola, son of Bertram, native of the province of Guipuscoa, Founder of the Clerks of the Society of Jesus, who, in his thirtieth year, fought with great valor against the French, who had attacked the citadel of Pampe-luna; he was dangerously wounded there; then, being cured by a particular grace from God, he felt an ardent desire to visit the holy places in Palestine, and during his journey made a vow of chastity. He had first dedicated his armor to the Holy Virgin, in the Church of Montserrat; there, clothed in sackcloth, he began to weep over the faults of his past life, and, like a new soldier of Christ, to avenge them upon himself by fasting, tears and prayers. In memory of this event, to the glory of God, and in honor of the Society of Jesus, John Baptist Cardova Valenziano, Bishop of Vich, and appointed to the Bishopric of Tortosa, has erected this pillar, as a token of his attachment and respect to the Holy Father, and to the Order, and to make known that he considers Ignatius of Loyola as a man whose elevated piety deserves the respect of all Christendom.”

The hospital of St. Lucy became a College of the Society; the sick were carried to a more convenient place, and the little room where the Saint had formerly fallen into an ecstasy of eight days duration, was transformed into a chapel. The cave where he abandoned himself to such rigorous austerities, and where he beheld so many celestial visions, was paved and adorned as much as a simple grotto could be, without taking from it the rude aspect, or diminishing the holy horror which its appearance inspired. A beautiful painting was also placed there, where the Saint was represented as he had there been so often seen; his hair in disorder, his face pale and emaciated; his body clothed in sackcloth, his feet bare, and an iron girdle about his loins. Ignatius, on his knees before an image of Our Lady bearing in her arms the Infant Jesus,

has his eyes fixed upon her, and his right hand extended, as if ready to write upon a large projecting stone, under her dictation and that of her Divine Son, the *Spiritual Exercises* which he had formerly composed there.

The plague was now raging at Barcelona, and the port was shut. Ignatius was therefore obliged to wait, until the disappearance of the scourge should enable him to cross over into Italy; but his fervor would not permit him to be idle, and he passed all his remaining time in the hospitals and prisons, after the seven hours which he invariably consecrated to prayer. He distributed to the poor the alms which he received by begging for their relief. Even his voyage did not seem to occupy his thoughts. He knew not by what means he should cover his expenses, yet one would have said that God himself was his almoner, so greatly did he multiply the proofs of his goodness and mercy towards Ignatius.

Whilst he was listening to a sermon, in the midst of a group of children, a lady of quality, named Isabel Rosella, having fixed her eyes upon him, saw his countenance surrounded by a circle of light, and heard an inward voice which pronounced these words: "Call him." And at the same moment she discerned that these miserably poor vestments concealed a great servant of God. However, she acted with circumspection, and revealed to her husband alone, what she had seen and heard. By his consent, Ignatius was brought to their house, where, under the pretext of performing an act of charity to a poor man, they received him at their table. Here they continually led the conversation to heaven, by subjects; and the Saint, who was not aware of their motives in all this, discoursed upon them with admirable fervor. His burning words kindled the hearts of his hosts, and they recognized more than ever the Divine Spirit which animated him. Too happy would they have esteemed themselves,

could they have prevailed upon him to remain with them for ever; but finding him irrevocably decided to go to the Holy Land, and knowing that his intention was to set out in a brigantine about to sail for Italy, Isabel Rosella conjured him not to risk his life by going in that vessel; especially as he could make the passage safely, in a good ship, which was to set sail shortly after; adding that she would take upon herself all the expenses of the voyage. God, who no doubt inspired her to make this offer, at the same time disposed Ignatius to accept of it, at least in so far as concerned the choice of the vessel; for he did so on condition that the captain should grant him his passage for the love of God.

Soon after, the brigantine sailed for Italy; but hardly had she left the harbor, when a furious tempest assailed her, and she perished with men and cargo.

However, the master of the ship who had granted a free passage to Ignatius, wished him at least to provide himself with the provisions necessary for the passage. The Saint on the other hand, considering this precaution as proving a want of faith in Providence, would have gladly begged when on board the vessel, so as really to subsist entirely upon alms. He renounced this project only in compliance with the advice of his confessor, which was a law to him; but he would receive no gift from his generous hostess, and went through the streets of Barcelona, soliciting charity.

It pleased God that he should address himself to a noble lady, named Zepilla, whose son had fled from home to rove about the world, shamefully supported by begging for money. The air of noble birth stamped upon the countenance of Ignatius, at once convinced her that he was not born in his present miserable condition, and struck with grief at the recollection of her son, whose image he forcibly recalled to her mind, she loaded him with reproaches for his manner of

living, treated him as a vagabond, and overwhelmed him with insults. Ignatius accepted this humiliation with much more joy than he would have felt had she offered him the most liberal gifts; and after quietly listening to her reproaches, he thanked the lady with much gentleness, and concluded by telling her that she was perfectly in the right, that he was in truth an unworthy sinner, and the worst of men. He thus expressed with deep conviction the true feelings of his soul. But so unexpected a reply struck the speaker with amazement. She blushed, became confused, and felt her anger converted into admiration. She immediately ordered an abundant provision of bread for the mendicant, and requested him to pardon the insults which had been provoked by the recollection of a personal misfortune. The lady could never afterwards give an account of this singular meeting without deep emotion; and when Ignatius returned from Jerusalem, she became entirely devoted to him, whilst he in return poured into her heart the rich treasures of heavenly blessings.

Providence thus provided the pilgrim with his daily bread and his passage. Indeed money also had been given him; but resolved to abandon himself truly to the care of God, he laid it upon the shore. Sublime confidence! holy folly of the cross!

A violent but favorable wind brought them in four days to Gaeta, where Ignatius found shelter in the stable of an inn. In the middle of the night, hearing the cries of a woman, whom some soldiers were insulting, he flew to her assistance, and his countenance glowing with holy zeal, threatened them with the anger of Heaven, and at length induced them to depart.

He soon after set out for Rome, where he arrived on Palm Sunday, in the year 1525. Having received the bene-

diction of Pope Adrian VI., and his permission to travel to the Holy Land, he set out on foot, according to his usual custom, and always begging, towards Venice. Some persons had persuaded him to accept of seven crowns, necessary, said they, for his expenses at sea, and for the avoidance of a thousand dangers on his journey to Venice. But he soon repented of this, and asked God to pardon him, as if for some serious fault; for according to his opinion, it was better to appear insane in the eyes of those who could not penetrate the sublime secret of voluntary poverty, which consists in giving all to God, that we may receive all from Him; than to yield to human respect. Therefore he had hardly left Rome, when he distributed his money to the first indigent persons whom he met.

The plague was at this time raging in Italy, and strangers were subjected to the most severe investigation, before being admitted into the city. This was an abundant source of suffering, and at the same time of consolation for Ignatius; for, pale and emaciated by the fatigues of the journey and by his austerities, no one doubted that he was either threatened with the disease or already attacked by it. The gates of every city were closed against him; a shelter outside the walls was refused him; and the hand of charity itself feared to open to give him alms. His position became dreadful; he found himself obliged to spend whole nights in the open air, and to submit to the most cruel privations; but his thoughts, ever serene and pure, were constantly directed towards the sole object of his love. His truest pleasure consisted in suffering, so wonderful was the internal consolation which inundated his heart. Our Lord himself even deigned at one time to fortify him by His presence, and to make known to him that He accepted his sufferings. Between Padua and Chioggia, his physical strength became so exhausted, that,

obliged to abandon the companions with whom he had been walking, he found himself alone and without a guide in the middle of the country. He immediately collected his thoughts, and began to pray. Then Jesus Christ appeared to him, radiant in glory, and consoled him with words which would have converted the most bitter afflictions into delight. He promised that by His protection he should enter both Padua and Venice, where, without this Divine assistance, it was impossible for him to penetrate; and truly the aid which he received was wholly divine, for he passed as if invisible through the gates of both these cities, no one even asking him from whence he came; whilst his travelling companions who were separated from him, had the greatest difficulty in obtaining admission. The Divine Hand which protected him did not stop there; it procured him also the means of living in Venice, and the unexpected happiness of finding a passage to the Holy Land; for the vessel which carried the pilgrims had sailed several days before. Ignatius, who arrived towards dusk, not understanding the language and not knowing where to find an hospital destined for the reception of strangers, retired for the night under the shelter of a portico in the Square of St. Mark, and under the guardianship of God, who watched over him.

There lived at that time in Venice a Senator called Mark Anthony Trevisano, not only one of the most learned magistrates of the Republic, but a most holy man. He understood so perfectly how to unite the care of public affairs to his religious duties, that he might have been taken for a Religious, as much as for a Senator. Austere towards himself, he joined to all his other acts of penance, that of constantly wearing a hair shirt. Of the most tender charity towards the poor, his house resembled an hospital, and in relieving their wants, he would have reduced himself to beggary, had

not his nephews, the lords of Marcelli, persuaded him to live with them, and taken upon themselves the care of his worldly affairs. Every where he was surnamed the Saint, and in after days his services led him to the supreme dignity of Doge. After having merited that rank by his virtues, he wished to renounce it, and would certainly have done so, had not Lorenzo Massa and Antonio Milledonne, Secretaries of the Republic, persuaded him to sacrifice to the public good the happiness which he would have felt in retiring into a monastery, and bestowing all his wealth upon the poor, and thenceforth living for God alone. He lived to an extreme old age, leading a life which was a continual preparation for death; and dying calmly whilst assisting at Mass.

This same man, so meritorious in the eyes of God and of his fellow-men, was awakened one night by a voice which seemed to come from God himself, and which addressed him in terms of gentle reproach; giving him to understand, that whilst he was sleeping well, stretched upon a soft and commodious couch, a holy pilgrim was lying on the bare ground, no one thinking of relieving him. These words caused Trevisano equal confusion and joy. Readily believing how great must be the merit of this pilgrim, whom God himself recommended to his charity, he instantly went out to search for him; found him lying under a portico in the square, and conducted him to his house, where, with equal zeal and respect, he bestowed upon him all necessary assistance and relief.

Besides the charitable attentions which were lavished upon him in this house, God sent aid to Ignatius from another source, by permitting him to be recognized by a Biscay merchant, who seeing him in this sad condition, offered him money and clothing; but he accepted nothing, and only begged him to procure him an interview with the Doge,

Andrea Gitti, that he might obtain permission from him to take passage on board a ship destined to convey the new lieutenant of the Republic of Cyprus to that Island. The audience was obtained and the favor granted. Yet he would have profited little by this, had not God himself, for whose sake he exposed himself to lose all its advantages, manifestly come to his aid.

Upon the vessel where the holy pilgrim embarked there were many passengers, who endeavored to beguile the weariness of the time by loose conduct and libertine discourse. Amongst the sailors it was even worse. After imploring the mercy of God in the storm, they insulted him when the danger was past. Ignatius, always ready to do battle for the honor of God, and finding that gentleness had no effect upon men such as these, as coarse as they were wicked, at last forcibly reproved them for thus daring to provoke the anger of Heaven, so near as they were to death and hell. The only result of his zeal was, that they formed a plan for casting him upon a small uninhabited island, and abandoning him there. Some of the passengers having discovered this, gave him warning, and entreated him to discontinue those efforts, which were useless to others, and might bring about his own destruction. But even this approaching danger could not shake his resolution. He knew that the will of God was more powerful than the hatred of the wicked, and that the winds and the sea obey Him alone. And he soon experienced the truth of this, when lying off the island; for while the sailors were steering for the shore, a boisterous wind arose, which drove back the ship, and increased in violence every time they attempted to make the land; so that in spite of themselves, they were forced to resume their route towards Cyprus.

But God rewarded his servant for a zeal which men did

not appreciate, and he received the ineffable recompense of celestial apparitions. At the very time when, retired in one corner of the vessel, he wept over the outrages which the Divine Majesty received from these blinded and corrupted men, the Saviour himself deigned to appear to him, addressing him in words full of sweetness and consolation.

CHAPTER VIII.

Ignatius visits the Holy Land—Is forced to return to Europe—Virtues which he practises in Barcelona—Reformation which he effects in the Monastery of the Holy Angels—Ill treatment which he meets with on account of his zeal—His patience disarms his enemies—Ignatius obtains the restoration to life of a man who had hanged himself.

ON beholding the land consecrated by the labors and sufferings of the Lord, Ignatius experienced a sensation of unutterable joy, which we may easily believe when we reflect upon the ardent desire which he had conceived from the moment of his conversion to perform this pilgrimage, as well as upon the increasing love with which the visits of our Lord inflamed his heart. How many perils had he encountered, how many dangers had he surmounted, in order to arrive at the goal which was at length before his eyes! That very year, the Turks, emboldened by their recent success, and especially by the taking of Rhodes from the knights, infested the seas, carried off multitudes as slaves, and deterred most of the pilgrims from making the holy voyage. All these reports were current in Venice at the moment of his departure; and many had endeavored to frighten Ignatius, and to deter him from his project. "God is my sole support," said he. "I would not hesitate to set sail upon a plank." Abundant tears gushed from his eyes when he beheld Jerusalem, and at the same time perceived the Franciscan Fathers, the guardians of the Holy Sepulchre, coming out in procession to meet the pilgrims.

He visited all those holy places which bring to the memory such touching recollections, with the same sentiments as if he had witnessed the birth of Christ in Bethlehem, heard him preach his divine doctrine in the Holy City, beheld him expire upon Calvary, or rise to heaven from the Mount of Olives. As his method of meditation consisted in first representing to himself the place where a mystery had been effected, applying to it the interior sentiments which it led him to conceive, he engraved in his memory the plan and the different sites of the holy places, such as they then existed, so that they might be useful to him afterwards, should it not be the will of God that he was to remain in Palestine to preach the religion of Jesus Christ to the infidels, and to obtain for himself the grace of martyrdom.

Although it had been revealed to him by God himself, in the solitude of Manresa, that he was destined to gain many souls to the true faith, and that in order to accomplish this, God would associate companions with him, whose future mode of life He then traced out; yet nothing had been revealed to Ignatius as to the place where they should assemble together, or as to the class to which they should belong. Then supplying by his own judgment what was wanting in the knowledge vouchsafed to him by the celestial Intelligence, he had become persuaded that this association was to be formed in Palestine, whither, since the first moment of his conversion, he had felt so ardent a desire to direct his steps. Hoping, therefore, that he might remain there, he had brought from Europe letters of recommendation to the Franciscan Fathers, which he delivered to the Father Warden, without, however, disclosing to him any other motive for his desire of remaining in Palestine, but that of satisfying his devotion. The Father Warden encouraged his hopes, and promised him his good offices with the Father Provincial, who alone could de-

cide, and who was shortly expected from Bethlehem. But God, who had other views regarding Ignatius, and who designed to be propitious to him in Rome, and not in Jerusalem, disposed the course of events in a totally different manner from what he expected.

At the very moment when, full of hope, he was writing to his friends in Europe, to take leave of some and to invite others to join him, the Father Provincial arrived, and gave him audience. After having first praised his pious design, he told him that notwithstanding the desire he felt to grant permission for its accomplishment, he could not do so without seriously injuring the interests of his own convent, where his Religious had already much difficulty in finding a maintenance, on account of the smallness of the alms bestowed upon them. "You have no other resource yourself," added he, "but public charity, and would therefore deprive us of a part of the little which is indispensably necessary for our existence. Moreover, you may convince yourself of the truth of my words by seeing several of the brethren embark tomorrow for Italy, sent back there by me, the scarcity of provisions not permitting me to keep them in Palestine.

Ignatius protested that he would by no means be an incumbrance to the Provincial, and that he asked no aid from him but that which was purely spiritual, such as hearing his confession and giving him the Holy Communion. But the Provincial, far from yielding, told him that in this decision he consulted at once the interests of his community and the personal safety of Ignatius; since it often happened that pilgrims, passing beyond the limits assigned to the Christians, were either killed by the Turks or carried into slavery; and that the latter invariably turned to the detriment of the monastery, whose inmates, through charity, ransomed them with the little which they possessed. He therefore required

Ignatius to prepare for setting out with the other travellers on the following day. Ignatius, extremely afflicted at the idea of this sudden departure, answered, that neither the fear of death, nor that of slavery, would be sufficient to determine him to leave Palestine; that nothing but the fear of offending God by remaining, could induce him to depart. "And you would indeed offend Him," answered the Father Provincial, "were you to remain here against my will." At the same time he showed him a papal bull, giving to these Religious the right of excommunicating those who should remain in the Holy Land without their permission. Ignatius required no more; he bowed his head, and instantly went out to make preparations for obeying the orders he had received; and as, when hoping to remain in Palestine, he had taken leave of his friends in Europe, so now he desired to do likewise with regard to the Saviour. Having therefore secretly withdrawn from his companions, without providing himself with a guide to defend him against the Turks, he went hastily to the Mount of Olives, once more to venerate and kiss the holy traces which Jesus Christ, in ascending to Heaven, left impressed upon the rock; and by giving his knife to the guardians, purchased their permission.

After having satisfied his devotion, he resolved to visit the sanctuary of Bethphage; but recollecting on the way that he had not observed with sufficient accuracy the position of the feet of our Saviour, so as to know towards what point of the globe He had turned when quitting the earth, he returned to the Mount of Olives, and giving the guards a pair of scissors, the last article which he possessed, succeeded in making the observation which he desired.

Meanwhile, the monks, perceiving the absence of Ignatius and guessing its cause, sent in quest of him an Armenian, a man employed in the service of the monastery. He, meet-

ing the holy pilgrim as he descended the mountain, accosted him with rude words, even threatened him with his stick, and taking him roughly by the arm, led him back to the monastery. But of all this Ignatius felt nothing; for at the very moment of that man's approach, our Divine Redeemer appeared to him, and with consoling words walked before him to the monastery. The following day Ignatius embarked, and bade adieu to the Holy Land, where he left his heart, and carried away as his only consolation, the hopes of one day returning thither.

The pilgrims having arrived at Cyprus, found three vessels about to sail from thence; the one Turkish, the second a large and well-armed ship belonging to a Venetian merchant, and the third a small vessel in bad condition. The greater part of the travellers made their arrangements to go with the Venetian captain, because the approaching winter rendered the passage dangerous, and every one wished to take the safest mode of conveyance. But Ignatius had not wherewith to pay his passage, and several of the pilgrims entreated the captain to receive him through charity, assuring him that he would admit a Saint on board his vessel. The captain's only reply was a profane jest. "If he be a Saint," said he, "what need hath he of a vessel? He can easily work a miracle, and walk upon the sea." Thus spoke that man, or rather his avarice, whose apparent wisdom is often but real folly.

The master of the small vessel acted very differently; and, at the very first request made to him, consented to receive Ignatius for the love of God; and it was indeed to God that it belonged, to reward the captains of the two ships according to their respective merits.

They raised anchor before daybreak, and the three vessels set out in company, with a favorable wind, which lasted

until sunset. Then there arose a squall, and the waves rising mountain high, the ships parted company. The Turkish vessel, shattered by the tempest, perished on the high seas, with all her crew; the Venetian, trying to approach the shore, was dashed upon the coast of Cyprus; its passengers were saved, but the whole cargo lost. The small vessel, old and fragile, on board of which Ignatius was, might naturally have been the first to succumb to the violence of the hurricane; yet after being several times apparently on the brink of destruction, she weathered the harbor of La Pouille; and, there being revictualled, once more set sail for Venice, where she arrived happily, after a passage of two months and a half.

Meanwhile Ignatius finding that he could not remain in Palestine, to labor for the salvation of souls, pondered in his own mind upon the means of satisfying his daily increasing zeal. The more he reflected, the more it seemed to him as if an inward voice warned him, that without either learning or study, he never could run the risk of giving instruction in spiritual things, and consequently could never labor for the welfare of his fellow-men. This thought put him on the path which was to lead to the foundation of that Society, the sole or principal end for which God had chosen him, and favored him with so many graces. Incited by this inward conviction, he resolved to return to Barcelona, where charity would never allow him to want for alms sufficient for his subsistence, nor for masters to assist him in his studies. He therefore set out again on foot in the middle of winter, though still suffering from the fatigues of his last pilgrimage. Clothed in coarse stuff, with a poor robe which reached to his knees, it seemed impossible that he could ever reach Genoa, through plains and over mountains covered with snow, without being liable to perish with cold. Of all the

offers which were made him, he accepted only a piece of coarse cloth, which he wrapped double around his loins, to appease the excessive pains of a sick and weakened stomach. A small sum of money which had been given him, he distributed to the poor.

Whilst at his devotions in a Church at Ferrara, several beggars approached him, to each of whom he gave alms. In a little while, having exhausted all his small change, he distributed his gold, of which he had about fifteen pieces. Then these poor creatures made this known to others, and he was so surrounded by them that in a moment his purse was completely emptied. As more beggars continued to arrive, Ignatius looked at them with a countenance filled with compassion, and begged them to excuse his refusal, assuring them that he possessed nothing more, either for them or for himself. It was a marvellous thing for these poor people, to see a man exhausted with hunger and cold, who without thinking of his own necessities, bestowed upon them even to his last farthing! Observing, moreover, his deep religious meditation, and seeing him beg alms for his own subsistence, they could no longer doubt his sanctity; but pointing him out to others, they exclaimed aloud, "Behold the Saint!"

During the rest of his journey, fearing to lose his way in unfrequented paths, and being thus obliged to pass through the midst of the French and Spanish armies, and to traverse places plundered by the two parties, he was exposed to the greatest dangers. By night he withdrew amongst the ruins of some dilapidated and half-burned house, which afforded him a little shelter from the cold and rain, in a deserted country, where he could hope for no assistance from public charity. More than once he was stopped by parties of soldiers, and brought before their captain. One day, amongst others, some Spaniards, taking him for a spy, arrogantly de-

manded of him what affairs had brought him to this place, stripped him of his clothes, and searched him for the papers with which they supposed him charged by the enemy. Finding none, they made a cruel amusement for themselves, by dragging him, almost naked, before their captain.

Ignatius joyfully endured this public affront. His imagination represented to him so vividly the torments suffered by our Lord, in a similar circumstance, that he hardly remarked what was passing around him. But suddenly the demon made a violent assault upon him, filling his heart with dread; making him fear lest his present confusion should not be his only cause of suffering; bringing before his imagination the tortures to which he was now going to be exposed, in order to drag his pretended secrets from him: then a long imprisonment, followed up by an indefinite series of ill-usage. To avoid all these probabilities, he had only to make himself known, and casting off his habitual simplicity of speech, to resume the language of a nobleman, and to inform the commanding officer of his distinguished rank.

But however subtle the temptation, Ignatius soon recognized in it the reasonings of self-love, and this was sufficient to induce him to act precisely in the contrary sense to that suggested by the enemy of souls. Brought before the captain, he behaved as a rude peasant would have done; did not salute him, answered his questions slowly, and without giving him any title, or saying any thing to excite his compassion. But this conduct, which seemed to expose him to great danger, was precisely the cause of his safety. The commander, mistaking for stupidity that which was in fact the effect of sublime virtue, gave him back to the soldiers, turning them into ridicule for not having been able to distinguish an idiot from a spy. Ignatius received his clothes again, but the soldiers revenged themselves by loading him

with insults, until an officer, moved with pity, dragged him out of their hands, and procured him a shelter and some food.

Having at length got free from the Spanish quarter, he shortly after entered that of the French, hoping to collect amongst them a new treasure of insult and sufferings. Having fallen almost immediately into the hands of the sentinels, they sent him to their chief. He, discovering from the first questions which he put to Ignatius, that he was a native of Biscay, and belonging himself to its environs, received him with great kindness, and ordered him to be well treated. This conduct not only procured him the relief which he so much required, but strengthened him in his resolution of relying upon God alone, and of accepting sufferings and consolation with equal joy, as being equal proofs of Divine love and providence, and alternately dispensed by the same hand. Ignatius then continued his journey, and having reached Genoa, embarked for Barcelona, on board a ship belonging to the Spanish squadron, to which Andrew Doria, then on the French side, gave chase for some time.

Having arrived at Barcelona, he found a kind master in Jerome Ardavalo, who, from a spirit of charity, instructed him in grammar, of which he kept a public school. There Ignatius, at the age of thirty-three, might be seen becoming as a child in the midst of a crowd of children, and learning along with them the rudiments of the Latin tongue. This undertaking, which at the first glance appears neither very great nor very meritorious, was in fact one of the strongest proofs which he could have given of his zeal in the service of God. Once convinced that by study alone he could become a useful instrument for His greater glory, he no longer took into consideration either the interests of his own private devotion, of which it was necessary to retrench a

considerable portion, nor the fatigue and labor inseparable from this kind of study. In fact he now entered into an entirely different class of ideas; having not only to repair by dint of application, the years which he had lost in the idleness of the camp, but also to conquer his own nature, little inclined to study; and to arrive from a state of complete ignorance at a knowledge no less complete of humanities and theology.

In this new stage of his life, he had also to combat new and strange temptations, under which he nearly fell.

When he passed so many hours of the day and night at Manresa, in the most lofty meditation, favored by celestial visions, ecstasies, and a supernatural knowledge of divine things, the demon had never openly endeavored to lead his mind astray from them, except by that fantastic vision of which we made mention.

At Barcelona, when he arrived at school, the gates of Paradise were opened to him, and his soul became inundated with so much delight, his mind was raised to so lofty a communion with celestial things, that books and study, all were forgotten. His time was passed in sighs, tears, tender emotions, and acts of love to God; in practising the *amo, amas*, which he saw no necessity of conjugating. Thus in a hall filled with noisy children, he experienced the same interior consolation as in the silence and solitude of his cave. And so it was that weeks and months glided by, and he remained as ignorant as before.

Nor can we be surprised at this stratagem of the Evil Spirit. What higher mission can man receive, than that of co-operating with God himself in the conversion of souls? And when one so zealous as Ignatius is to be led thither by means of study, the tempter believes that he has gained a great victory, when he sees him devote himself to mystic the-

ology, and neglect the elements of the sciences necessary for him to acquire ; since the one only conduces to the enjoyment of him who is engaged in it, whilst the other contributes at once to the welfare of our fellow-creatures, and to the eternal glory of God.

From these constant distractions, covered with the veil of piety, Ignatius might have concluded that he was called to contemplation rather than to study ; and perhaps he might have fallen into the snare, had he possessed that natural bias to self-love, which frequently causes us to mistake illusions for divine inspirations. Happily his only desire was for the glory of God ; he thus discovered his error more easily, and when he had once recognized it felt so deeply humbled, that leading his master into a neighboring church, he threw himself on his knees before him, entreated pardon for his past negligence, confessed the illusions which had distracted him from his studies, and bound himself by a vow to follow them for the future with the greatest punctuality. He also begged his master to require from him with exceeding strictness, the same duties as from the other scholars, and to punish any future neglect on his part with the same chastisements. The result was admirable, for no sooner had he thus discovered and spurned the artifices of the demon, than those spiritual consolations and supernatural ecstasies which had ravished his soul with such gentle violence, vanished entirely. When he afterwards experienced spiritual dryness and interior desolation, he consoled himself with the thoughts of the fruit which he hoped in due time to obtain from his studies, for the service of God and his neighbor. In the same way, many years after, when he became Founder and Head of the Society, he used to reprove his followers, when he saw any of them who pursued their studies with reluctance, regretting their former spiritual joys, instead of

reflecting upon the fruit which their present privations would enable them to gather in future for the salvation of men. When the fountain of consolation was dried up for them, he would remind them that patience, humility, and obedience, practised in times of dryness and aridity, would become a source of consolation and joy. He thus expresses himself upon that subject, in a letter which he wrote some time after his sojourn in Barcelona:—

“We must not be surprised when our students do not experience all that calm sweetness of devotion which they perhaps desire, for He to whom it belongs to dispense this grace, grants it when and to whom He pleases; and we may believe that during the course of the studies, which are usually laborious for the mind, Divine Providence suspends those sensible consolations, because even whilst they afford great joy to the soul, they fatigue and exhaust the strength of the body. Besides which, all application to the speculative sciences, consumes and dries up the affections of the heart. Nevertheless, when study has the service of God for its sole object, it is in itself an excellent exercise of devotion. Provided the foundations of virtue are not shaken, and that we devote to prayer the time prescribed by the Constitutions, we ought not to be afflicted because of this dryness, but receive with resignation from the hand of God whatever He pleases to bestow upon us, and cleave to that which is most important of all; to patience, humility, obedience, and charity.”

Meanwhile Ignatius diminished nothing either in the severity of his mode of life, or in his prayers. Although John Paschal, in whose house he occupied a garret, would have willingly divided his humble fare with him, he would never consent to partake of it, but on his way to and from the school, begged the piece of bread necessary for his subsistence du-

ring the day. All that he considered superfluous, he distributed to the poor, giving them the best portion. The great esteem in which he was held, procured him abundant alms, both in money and clothing; but he had hardly received them before they passed into the hands of the indigent, a great number of whom always surrounded his house, counting upon Ignatius, who was poorer than themselves. He was their father and protector;—he loved and served them as if in the person of each he beheld that of our Lord himself.

On arriving in Barcelona, Ignatius had wished to resume his former austerities, but inward pains proceeding from a weakened stomach, obliged him to abandon them. He found out the means of supplying their place, by other austerities, as severe, but more hidden. His humility was thus doubly satisfied. He always took from sleep the time for his prayers. The young son of his hostess, John Paschal, was curious to know in what he was occupied so long, and secretly watched him. Ignatius after gazing fixedly for some time towards Heaven, would begin his prayers, sometimes with his arms extended in the form of a cross, sometimes prostrate upon the ground in an attitude of the most profound devotion. And thus he would remain upon his knees, motionless as a statue, until his countenance began to glow, and torrents of tears gushed from his eyes. More than once, as Paschal was wont to relate, the chamber was filled with a dazzling splendor, which seemed to emanate from the Saint; at other times, he rose from the ground to the height of four or five palms, and while in this posture he would heave burning sighs, or he was heard to pronounce these words: "Oh Lord! if men knew thee! Oh my God! infinitely good, how canst thou endure a miserable sinner such as I am!"

Paschal, as we may easily believe, was forcibly impressed

with this miracle, and in after days took pleasure in relating it to his children. If they had known, said he, that guest so holy and so gentle, they would kiss the traces of his footsteps, the walls of his chamber; and then tears would fall from the eyes of the Barcelonese, and striking his breast, he would bitterly lament that he had profited so little by the presence of Ignatius. The divine favors with which the Saint was loaded, did not only go to seek him in his modest cell; notwithstanding the care with which he concealed them, they were at times revealed in him with irresistible force. The nuns of the convent of St. Jerome of Barcelona, beheld him one day, after he had passed two or three hours before the altar of St. Matthew, motionless as a marble statue, rise from the earth still kneeling, while his face had assumed the expression of an angel.

Yet he was no less zealously occupied with the welfare of his neighbor, than with his own perfection; and his patience and charity were especially evident in his labors for the reform of some nuns belonging to the convent of the Angeles. They were in the habit of receiving visits from some persons of dissolute conduct, and the danger was as great, as the scandal was public. Ignatius resolved to remedy this evil, whatever might be the consequences to himself; and he therefore chose their church for his habitual place of devotion. There he spent whole hours in praying and entreating God to grant him success in the affair which he had undertaken. His modesty, his tears, the fervor which shone in his countenance, excited the attention of the nuns; they looked at him at first with curiosity, soon with respect; and then wishing to know who he was, learned at length that he was one who had passed in the town for a saint. Then they were desirous of hearing him speak upon spiritual subjects, and he having consented to do so, began to discourse in

their presence, upon the important duties and excellence of a religious life. He then represented in forcible terms the outrage done to God by the scandalous lives of some of their members; the injury which they did to their house, the bad example which they gave to innocent hearts, whose ruin they might cause; and finally the punishments which God reserved for them, and which would be so much the more terrible as the offences of persons consecrated to Him, surpass in malice those of all other sinners. Their eyes were opened, not only to acknowledge, but also to weep over the wretched condition in which they blindly lived. This work of conversion was not the affair of a few days. In order to assure and consolidate it, Ignatius continued his exhortations, and at length led the nuns to meditate upon his Exercises. The fruits of these meditations were seclusion, regularity, devotion, and the most edifying fervor. From that time the persons who were interested in these disorders, found the gates closed against them, and all access to the convent prohibited. They were irritated to fury; and seeing that Ignatius, neither alarmed by threats, nor intimidated by the bad treatment twice inflicted upon him, continued to encourage this reform by his instructions, they resolved to get rid of the obstacle which opposed them by assassinating him.

One day therefore when he was returning to the convent, in the company of a holy priest named Pujalto, who had assisted him throughout this affair, they were attacked by two Moorish slaves, and so cruelly beaten that the priest, it was said, died in consequence.* However that may be, Ignatius received such severe wounds, that he fell senseless on the ground, and the assassins believing him dead, did not

* Such is the account given in the official report; but according to John Paschal, the priest recovered from his wounds.

repeat the blows. As long as sense and speech remained to him, he had continued impassible under the blows with which he was overwhelmed, and had not ceased to bless God, and to implore His mercy, both for those who wished to take his life, and for himself, who joyfully accepted death. He remained lying upon the ground, until a miller happening to pass by, placed him upon his mule, and carried him to the house of Agnes and John Paschal. The Saint arrived there so entirely exhausted, that he seemed upon the point of expiring. His whole body was livid, bruised and painful. It was necessary to raise him upon a sheet in order to change his place in bed, and even this caused him acute suffering. At the end of thirty days he was entirely given over, and the last sacraments administered to him.

During all this time Ignatius had received constant visits from the principal inhabitants of Barcelona, both men and women, for they all regarded him as the Apostle of their town. John Paschal, who has written the narrative of this event, enumerates amongst them persons of the highest nobility. Ignatius never felt happier than at the moment when, like his Divine Master, he was going to lose his life for the salvation of his brethren. The acute pain caused by his wounds, appeared to him an actual relief, and it was only in obedience to the strict orders of his confessor, a monk of great merit, belonging to the order of St. Francis, that he would permit himself to be divested of his hair shirt. John Paschal preserved it, and bequeathed it to his children, as their most precious inheritance. This hair cloth was afterwards the means of restoring health and even life to several persons in Barcelona; but in the year 1606, the Duke of Monteleone, Viceroy of Catalonia, obtained it by dint of much importunity, and preserved it as a treasure for his house.

But the visits of most value in the eyes of Ignatius, were not so much those of the rich and great, as of the poor, who hearing of his condition, ran in crowds to the house, all in tears, offering up fervent prayers for the preservation of one who was so faithful a servant of the Lord, and so tender a father to themselves. But it was decreed that he should not, in obtaining the salvation of one monastery, lose a life destined by God himself for such important labors in His service.

After fifty-four days of severe suffering, Ignatius was pronounced out of danger, and was able to leave his bed. As soon as he had recovered his strength, the first use which he made of it was to return to the convent of the *Angeles*, and to strengthen by a renewal of his former discourses, the good resolutions which had been taken there. Agnes Paschal, who felt all the tenderness of a mother for him, at once admired his conduct, and trembled at its probable consequences, for she did not doubt that his wicked enemies, again exasperated against him, would resolve upon his destruction; and she conjured him earnestly not to return to a place where so many dangers surrounded him. But he replied, that he knew no greater felicity, than to suffer in the service of God, and to die for the welfare of his fellow-beings. By this truly heroic virtue, he obtained assistance from on high, by which not only every obstacle to the accomplishment of his labors was removed, but his most bitter enemy was converted.

One day, as Ignatius was returning from the monastery, he met a merchant named Ribera, who throwing himself at his feet, confessed himself to be the principal author of the crime, entreated his pardon with expressions of the deepest repentance, and added a solemn promise that he would change his mode of life; a promise which he faithfully fulfilled. His repentance was caused even less by horror at the crime

of which he had been guilty, than by admiration of the virtue manifested by the Saint in his admirable patience and devoted constancy, and in the silence which he had maintained concerning this affair.

It was not on this occasion only that the efficacy of his prayers was apparent, especially when their object was the conversion and salvation of a sinner. Two brothers named Lisani, divided by interested motives, pleaded against each other at Barcelona. The one having obtained a favorable sentence, his brother, unable to overcome his grief, finally abandoned himself to such despair, that he hanged himself from a beam in his house. All the neighborhood resounded with the lamentations of his relatives and friends, collected together round this horrible spectacle. Ignatius, who was returning from the convent of the *Angeles*, hearing all this rumor, hastened thither, and moved with compassion for this miserable soul, promptly caused the rope to be cut. But in vain they attempted by every means in their power to restore life to the unfortunate man. Then Ignatius knelt down beside him, and in a short but fervent prayer entreated the Lord to restore him to life, and to grant him time sufficient to repent of his crime and to confess it. The prayer of the Saint was instantly granted.* “And while all in amazement (these are the very words of the three auditors of the tribunal of the Rota) awaited the issue of the affair, Lysani returned to life;” but he only lived long enough to confess his sins, and to obtain absolution.

* *Et cunctis stupentibus, et rei exitum expectantibus, Lysanius ad vitam rediit.*

CHAPTER IX.

Predictions of Ignatius to several persons who were desirous of following him when he was leaving Barcelona to go to Alcala.

MEANWHILE, at the conclusion of two years of labor, Ignatius had made so much progress in the Latin language, that according to the decision of his masters, he was fitted to pass on to higher studies. He therefore resolved to go to Alcala, where the university, then newly founded, could boast of the most eminent masters in every branch of literature. But God, who directed Ignatius towards an object which He had not yet revealed to him, was preparing for his servant rather a school of virtue and patience, than one of science and philosophy. Many of his friends and other pious persons offered to follow him, not only to be his companions in study, but his pupils in all spiritual matters. He only accepted three, Calixtus, Artiaga, and James de Casares; and these fell off, and did not end happily. But amongst those whom he refused, there were two in particular to whom he gave reasons for so doing, which could only have been suggested by prophetic knowledge.

The first was a young Catalonian, a native of Gerona, named Michael Rodès, to whose request he replied in the following terms: "No, you must not accompany me; you will live in the world, you will succeed in the profession of a lawyer; you will have a wife and children, and one of them

will wear the habit of an Order which I shall found." Fourteen years elapsed before the establishment of the Society, and every thing happened in due season, as he had foretold. Michael Rodès became an excellent jurisconsult, married, and the youngest of his sons, named Michael, after him, became a member of the Society, was distinguished for his austerities and zeal, and died there in a ripe old age.

When in his youth Michael Rodès manifested to his father his desire of entering the new Order which St. Ignatius had just founded, the elder Rodès informed his son of the prediction formerly made to him, and then both rejoiced at seeing its approaching fulfilment. But the Provincial having delayed sending his answer to the young man's request for admission, longer than the ardor of his age or the fervor of his zeal could support, he changed his plan, and resolved to take the habit in the monastery of Certosa. On two different occasions, the day of his entrance was fixed, and twice an unforeseen accident prevented it. Upon this he returned to his first idea, and obtained admission into the Society, by which the double prophecy of the Saint was accomplished.

The second person to whom he refused permission to accompany him was that very John Paschal, in whose mother's house he lodged at Barcelona. John had offered to follow him ever since the time when he meditated his voyage to the Holy Land. But Ignatius assured him that it was the will of God that he should remain in the world, and disclosed to him in detail every thing that was afterwards to happen to him. "You will marry," said he, "a woman of great virtue; by her you will have many children; they will cause you much tribulation, and you will be reduced to great poverty." In fact, the first of his sons was born deaf and blind; the second, at the age of twenty-two, became insane; the

third, who led a very disorderly life, died suddenly in the presence of his father. Of his four daughters, only one lived long enough to be married; nor was the last part of the prediction less realized for poor Paschal; for the day arrived when, poor and loaded with debts, he found himself nearly reduced to beggary.

Fortunately, whilst predicting these misfortunes, Ignatius had softened their bitterness by the consoling assurance that they would all tend to the profit of his soul. The good Paschal relied so implicitly upon the fulfilment of this prophecy, that when his friends endeavored to console him during his first misfortunes, by the hopes of better fortune in days to come, he would say to them, "Ask patience for me; but do not try to make me conceive hopes which cannot be realized. That which our holy guest predicted will alone come to pass. Every one of his words has been verified up to this day, and so it will be even to the end." As long as Ignatius lived he never ceased to console his unfortunate friend by his letters. After his death he did not forget him, and returned to reanimate his courage, by a wonderful vision; of which the following are the circumstances. While reading the account of it, we seem to breathe the perfume of the olden times, whose recollection has faded away from us.

For forty years, John Paschal had preserved the devout habit of attending matins and afterwards mass every morning, at the tomb of St. Eulalia, which is placed beneath the high altar of the cathedral in Barcelona. One day he arrived so early that a long time elapsed before the office commenced, and meanwhile he knelt down upon the steps of the altar and began to pray. Overwhelmed at that moment by new misfortunes, he laid them before God and his holy protector, who had died but a few years before. "Oh my father!" cried he; "truly did you foretell all that was to happen to

me ! Without doubt, you, from the highest heavens, behold the life which I now lead ; you who predicted it to me when upon earth, leave me not now without consolation, or at least without patience, so that my troubles may lead me to that eternal salvation which you also foretold I should obtain."

Whilst Paschal thus prayed, he began to hear in the distance a strain of sweet and admirable music, which seemed to approach gradually. At length he beheld appearing to the left of the altar, a numerous company of angels and of men in ecclesiastical habits, all of celestial beauty. When they had entered the church, they ranged themselves around the high altar, and then one came and placed himself in their midst ; a man of the most venerable aspect, wearing, along with the sacerdotal ornaments, a stole and a white cape. Before the vision, the church was in deep darkness, for the clock had but just struck four, and it was in winter ; but when the last personage of whom we have spoken appeared, the basilica shone with so brilliant a light, that the holy edifice appeared all on fire. The old man stopped at the tomb of St. Eulalia, and after having profoundly saluted the Holy Sacrament, took from the hands of an acolyte a censor, and passing before the altar, incensed it several times. A sweet perfume was spread through the cathedral. Soon this blessed company directed their steps towards the door on the right hand of the altar, where Paschal was kneeling rapt in admiration.

But the priest who had used the incense, turning towards Paschal, and looking at him as if surprised at not being recognized by him, made him a sign to approach. Then his eyes were opened ; he knew St. Ignatius, and rising impetuously, ran towards him. The Saint received him with a smiling countenance, asked him familiarly if he remembered him, added that he had never forgotten him, and reanimated

him with the hope which he had formerly given him of eternal salvation.

Paschal would have embraced him, but at the moment in which he opened his arms, the Saint blessed him, disappeared, and with him the whole of that heavenly vision. Then Paschal cried aloud, "Oh my father! my father Ignatius!" At these cries, several priests hastening into the church, found Paschal like one beside himself, shedding torrents of tears. He immediately related what he had seen, and during his whole life, this ineffable remembrance was a source of the sweetest consolation to his heart.

Ignatius certainly left an ineffaceable impression in Barcelona. Fifteen years after his departure from that city, one of his relatives, then a novice in the Society, arrived there. The inn where he lodged was immediately surrounded by crowds of people; he was eagerly questioned, and received in return several curious details respecting the Saint. Money was offered him, that he might found a house in Barcelona; but Father Araoz (such was his name) would accept nothing, and contented himself with giving some advice and exhortations, which were received as if coming from the Saint himself.

He meanwhile arrived at the city of Alcala in the beginning of August, in the year 1526. The first person whom he met, and from whom he received alms, was the same Martin Olave, a distinguished doctor and professor of the University of Paris, who was afterwards called by God, through a signal vocation, to enter the Society, and was received into it by its holy founder twenty-six years after this first meeting. He was then young, and studying philosophy at Alcala.

Ignatius had still three months before him, previous to the opening of the schools; and these he employed in his own sanctification and in assisting his neighbor. Soon after, his three companions arrived, to whose number he added a

fourth, a young Frenchman, page of Don Martin of Cordova, Viceroy of Navarre. This young man happened to be at Alcala, because as he was passing through that town with his patron, he had received some wounds in an affray, which detained him at the hospital. This circumstance, apparently unfortunate, was the cause of real happiness to him; for, whilst the medical men endeavored to restore his bodily health, he recovered the health of his soul, owing to the cares and exhortations of Ignatius. These five friends were clad alike, in a habit which consisted of a simple gray tunic, descending to the feet, with a hat of the same color. Hernando de Para lodged two of them from charity, and Andrew de Arce the two others. Ignatius had taken a room in the hospital of Antezana, which it was not difficult for him to obtain, since the chamber which they allowed him to occupy had been long since untenanted. His mode of life was the same as it had been in Barcelona; and he distributed to the poor the alms which he received for his maintenance. His charity led him to seek out especially those unfortunate persons whom a sudden reverse of fortune had plunged into misery, and who were retained by shame within their wretched dwellings. More than once Ignatius was surprised in his mysterious rounds by former friends or acquaintances, but he carefully concealed himself from their researches, and hastened to relieve the unfortunate in other places.

In this university they taught the logic of Soto, the physics of Albertus Magnus, and the theology of the Master of the Sentences. Ignatius, who probably measured the strength of his intelligence by that of his feelings, was deceived by the ardor with which he desired to devote himself to the salvation of souls. He followed with much courage, but also somewhat confusedly, these three different branches of learning; and thus uselessly spent both his time and

trouble, for in endeavoring to study every thing at once, he made progress in nothing.

In truth, God had not led Ignatius to Alcala in order that he might make great progress in profane learning. His will was that others should derive benefit from the spiritual instructions of the Saint. Therefore the Lord subjected him to spiritual persecutions, the nature of which must have severely tried his patience. At length Ignatius felt that he had so little aptitude for the labors of the school, that he was forced to give them up, and to apply himself entirely to the sanctification of his brethren.

He therefore began to frequent the hospitals to teach there the Christian Doctrine, to hold spiritual conferences, to converse with the students, especially with those who led the most libertine life, or whom he observed surrounded by the greatest number of friends and companions. By bringing them back to a regular mode of living, he hoped to gain over at once a greater number of souls to God. And it pleased God to bless his efforts by the numerous conversions which he obtained, and which gained him great reputation as an apostolic teacher.

Yet the efficacy of his discourses was not owing to his eloquence, for nature had denied him that gift; but his heart spoke, and that heart wholly kindled with the love of God, seemed like a furnace, from whence issued the glowing flames by which he was consumed, diffusing their warmth over all who listened to him.

The Exercises themselves were based upon certain fundamental truths, which he had thoroughly examined by the light of divine knowledge, and which had assumed in his mind all the characteristics of deep conviction. The effect which he produced upon his hearers was therefore irresistible; and he joyfully employed the all-powerful virtue of the

Gospel to touch the hearts of the most hardened sinners. Experience had taught him that the most intractable may be subdued by zeal and perseverance.

Amongst these was a young nobleman, invested with a very high ecclesiastical dignity in Spain. He had frequently heard Ignatius spoken of, and on being informed that he desired an audience, concluded that he had come to ask alms, which supposition alone prevented the young prelate from refusing him admittance. Nevertheless, at the sight of the Saint he felt himself troubled, and his countenance changed. His suspicions and fears increased, when Ignatius requested to speak with him in private. As soon as they were alone, he thus addressed him: "One who is less than nothing, and who is moreover a miserable sinner, cannot venture to arrogate to himself the title of friend to a nobleman of your high rank; yet such are my affection and devotion to the person of your lordship, that amongst your thousand friends, perhaps there is not one so sincerely attached to you as I am. Nay, I am more devoted to you than you are to yourself; since it is your soul, the noblest part of your being, which I love, and it is of it that you take no care. You know not, nor is it surprising, all that is rumored of you in Alcala. This is the fault of those who surround you, and who allow nothing to reach your ear which does not please and flatter you. But what does indeed astonish me is, that you do not hear the voice of your conscience! Did God place you in this world to think of nothing but your own amusement, as if neither heaven nor hell existed? Is it then so unimportant a matter, whether you are to save your soul or to lose it to all eternity? If, at this moment, death were to overtake you, (which God forbid!) what would be your fate *for ever*? What would become of those riches which you use only to offend and insult the

all-powerful God, from whose bounty you received them? And those shameful pleasures which ruin your soul, what account could you render to God of them? What of all the souls who, through your means, perish eternally?" At these words, the indignation of the young prelate against the beggar who had thus come to insult him in his own house, broke forth. He interrupted him furiously, overwhelmed him with a torrent of abuse, and threatened to have him thrown out of the window, if he ventured to add another word.

Ignatius, no way offended by this fury, which he regarded as nothing more than the ravings of an unfortunate madman, continued his zealous efforts; and in a short time, his words, vivified no doubt by the Spirit and grace of God, vibrated to the very depths of his hearer's soul, and suspended his wrath. Seeing him become more calm, Ignatius continued his discourse with noble intrepidity, succeeded in touching his heart, and saw him at length humble himself before God.

The servants, attracted by the angry voice of their master, expected to witness some strange scene, and their surprise was extreme, when they beheld him leave his apartment, lavishing upon Ignatius the greatest marks of respect, and when they received orders to place a cover for the stranger, who was going to sup with him. Our Saint did not refuse the invitation, hoping to profit by this additional opportunity of continuing the conversation upon spiritual subjects, and of fortifying him in his good resolutions. Dating from that day, the new convert became one of the most zealous friends and defenders of Ignatius; who, on his side, felt the greater attachment for him, that his conversion became the source of many others.

Similar conversions of this nature happened daily; and a spiritual school was formed within the hospital, at least as

numerously attended as that where the humanities were taught; but the prince of darkness could not leave this work in peace, since he lost as many disciples as were gained over by the Saint. Some worthless men first endeavored to make Ignatius pass for a magician, but no one crediting this assertion, they were obliged to have recourse to other methods; and they next used all their efforts to excite the authority of the courts against him, so that being brought into disrepute amongst the ignorant by the investigation of his life and doctrine, they would afterwards feel no confidence in him.

The propagators of certain dangerous opinions, who called themselves the *Illuminati*, had been lately discovered and condemned in Spain. Besides, a great and terrible movement was beginning to distract all Europe. Luther, with his piercing and passionate voice, was stirring up the minds of men, and disseminating his pestilent doctrines. His works, read, commented on, and reproduced under a thousand forms, animated all Germany against the Papacy. In Spain the Inquisition watched with extreme care over the preservation of the Catholic faith. Meanwhile, it was a strange spectacle to see these men and women, belonging to every rank, assembling in an hospital round this Ignatius, who hardly knew the rules of grammar! Things went so far, that Doctor Alonzo Sanchez, canon of St. Just, on one occasion publicly refused the Communion to Ignatius and his companions, reproaching them with making too familiar a use of holy things. But shortly after, no doubt enlightened from on high, he distributed the bread of life to them, and experienced at that moment so sweet a feeling of devotion, that he could hardly restrain his tears. The same day, he begged Ignatius to dine with him, and after hearing him speak upon spiritual subjects, respected him as a saint.

However, as it happened that some of the converts, on changing their manner of living, experienced violent trouble and even great physical sufferings, suspicion increased; and it was decided that all this proceeded from enchantments and magic. Besides this, several young students suddenly changed their mode of life, and shut themselves up in silence, to follow certain mysterious practices under the guidance of their Director. What were these practices? Might not error glide in amongst them? for, in short, this Director was an ignorant man; and was he not endeavoring, under the cloak of sanctity, to spread abroad new doctrines? Then came other objections. Why this manner of dressing differently from other students? Was there not at least some vanity in this circumstance? Finally, the new converts received the Communion every Sunday; an uncommon practice at that period. Thus suspicions accumulated from day to day, like clouds gathering together before a storm. All these circumstances, disfigured as usually happens, reached the Court of Inquisition at Toledo, at the same time with importunate demands for having them promptly remedied; Don Alphonso de Mexia, canon of the cathedral, was therefore dispatched privately to Alcala, and charged to take, in concert with Dr. Michael Carasco, the canon of St. Just, information upon this subject, and to transmit it to Toledo. He fulfilled his mission with equal fidelity and prudence. He interrogated those who were habitual witnesses of the life of Ignatius, and those who daily listened to his doctrine, and having ascertained the sanctity of both, returned to Toledo without having seen Ignatius, after having directed John Rodriguez de Figueroa, lieutenant of police in Alcala, to replace him. He, wishing to show his zeal, shortly after desired the Saint to appear before him, and informed him that inquiries had been made concerning him. "It was

true," said he, "that they had turned to his advantage; but one thing, however, had given him displeasure, and this was the singularity of the dress which he and his companions wore. Why should they all be of the same color and form, as in religious orders?" The Lieutenant added, that Ignatius and his friends ought in future to vary at least the color of their dress; and as for the rest, they might continue to lead their usual mode of life, and to labor for the sanctification of souls, as they had hitherto done. It was easy to please Figueroa. Ignatius and Artiaga dressed themselves in black, Calistus and Casares in brown, and the young Frenchman resumed his former costume, only adding shoes and stockings, out of obedience to the magistrate; who shortly after renewed his inquiries and examined new witnesses, but heard nothing excepting eulogiums of Ignatius. He therefore conceived the strongest feelings of respect and affection towards him, but an incident soon occurred which entirely changed his good dispositions.

Amongst those who assembled to hear the exhortations of Ignatius, were two ladies of noble family, mother and daughter, both widows; the name of the mother, Mary del Vado; that of the daughter, Louisa Velasquez. These pious women, ardently desirous of performing some great works of a spiritual nature, took the resolution of passing their whole lives as pilgrims, of visiting all the hospitals in Spain, and of performing great works of mortification and charity. But before putting this project into execution, they wished to obtain the approbation of Ignatius; and he, far from giving it, reproved them severely for their intention, and by wise and powerful arguments, proved to them that women, still young, who can hardly find safety in retirement, could not, without running great risks, undertake this wandering life. The Enemy of their salvation, said he, only

desired to remove them from the guardianship of their friends, in order to make them fall more easily into the snares which would be prepared for them. If they wished to give themselves up to works of mortification and charity, there was no want in Alcala, either of sick persons, or of hospitals where they might exercise them with equal merit, and fewer dangers. He succeeded in convincing them, and for the moment they abandoned their project.

But the end of Lent approached, and anxious to pass that time in the most holy manner possible, their first idea returned with more than its former force; however this time they only mentioned it to some intimate confidants. Soon after, dressed as pilgrims, and accompanied only by one female domestic, the ladies Del Vado and Velasquez, set out upon their journey on foot, and begging alms. When they were no longer seen in the town, divers reports arose concerning them, until at length the persons whom they had taken into their confidence, openly declared that they had not fled from their house, but were merely making a pious pilgrimage. Then all manner of maledictions fell upon Ignatius. At the first glance it certainly appeared as if nothing but his exhortations could have induced two ladies of honorable conduct, to adopt so strange and dangerous a resolution. Many were irritated by it, but none so much as the Doctor Pedro Cirvelio, under whose guardianship they had been placed; and his anger was the greater that this adventure was in truth as disagreeable for him, as dangerous for his wards. Was it not intolerable, said he, to see an ignorant man, a beggar, come, no one knew from whence, overturning all Alcala, without any sort of opposition? It was time to abandon a man who would soon separate daughters from their mothers, and wives from their husbands, to expose them under the pretext of piety, to public ridicule. Such

audacity must be put a stop to, and this person deprived of the means of acting in such a manner, since, devoid as he was both of learning and prudence, his advice could only lead to deeds of scandal or folly.

All affairs which concern the students are brought before the Rector of the University, and it is to him that the right of judging belongs. Cirvelio, knowing how devoted Matthew Paschal was to Ignatius, feared that he would not find in him the severity which such offences seemed to merit, and therefore addressing himself to Figueroa, the lieutenant of police, he lodged his complaint with him. The authority of the Doctor, and the esteem in which he was held by Cardinal Ximenes, who had given him the first chair of theology lately founded by him in this University, decided the lieutenant of police to give an order for the arrest of Ignatius, which was immediately executed.

Whilst the officers were leading him to prison, the young Don Francis Borgia, son of the Duke of Gandia, happened to pass by, at that time a youth of about seventeen years of age. A striking contrast was presented by these two men at that moment; the one, led between constables, who were conveying him to a shameful imprisonment; the other surrounded by a numerous and noble retinue, the object of universal homage and respect. This circumstance, which then appeared the effect of chance, tending to increase the mortification of Ignatius, was no doubt a disposition of Divine Providence, which was one day to indemnify him for it, by giving him the happiness of seeing that very nobleman, then Viceroy and Duke of Gandia, arrive in Rome, place himself under his authority, and enter into the new Order which he had founded. From what different extremes had arisen the superiority of the one, and the submission of the other!

But Ignatius, though a prisoner, had not lost either the

reverence or the love of his pupils, who flocked in numbers to see and hear him. Persons of the highest rank did not fear to penetrate into his prison, and there they found him with so free and contented a spirit, that it seemed as though he had gone there willingly, in order to prove by example, as well as precept, that when God is in the heart, we find Paradise every where. Deducing subjects of instruction from his actual position, he spoke with so much fervor, as to appear absolutely beside himself. His enthusiasm seemed to border upon madness. To love God, to love God, repeated he without ceasing, that is happiness; to suffer for Him, is the greatest proof of love; to suffer for the glory of God, in that alone consists true joy, unheard of felicity! Amongst those who crowded to hear him, was observed George Navero, then principal professor of the Holy Scriptures at Alcala, a man particularly renowned for his clear judgment and piety. One day he was so enchanted with the discourse of Ignatius, that, without remarking it, he allowed the hour of his lesson to pass by. He afterwards repaired in great haste to his scholars, who were waiting for him in the court, and accosting them with the countenance of a man transported with admiration, exclaimed, "I have just seen Paul in chains," (*Vidi Paulum in vinculis*), thinking it no exaggeration to compare the noble conduct of Ignatius under suffering, with that of the great Apostle.

Meanwhile, Figueroa pursued his inquiries and examinations, and calumnious accusations were not wanting; but after being thoroughly investigated, they were invariably discovered to be without a shadow of truth. In fact the testimonies in favor of Ignatius soon became so abundant, that the trial appeared more likely to lead to his canonization, than to his condemnation as a criminal.

Whilst this singular prosecution was in progress, people of

high rank went to the prison, and offered him their services, either in his defence, or to obtain whatever favors he might desire. Amongst these, two of the principal persons were Doña Teresa Enriquez, the mother of the Duke of Marcheda, and Doña Leonora Mascaregna, at that time lady of honor to the Empress, and afterwards governess of the prince, Philip II. But our Saint was so far from desiring to obtain his release from prison through favor, that he would not even consent to take an advocate to defend his cause. It was that of God. In His hands he placed it, and as calumny alone could cause his condemnation, he would have esteemed himself happy to be condemned.

One of his companions, named Calixtus, having heard in Segovia, where he then resided, of the imprisonment of Ignatius, came immediately, although suffering from illness, to Alcala, in order to share his captivity. Ignatius instantly sent him to the magistrate, that he might undergo all necessary examination.

But on the 18th of August, forty-three days after their departure, the three pilgrims returned home. Questioned in their turn, they gave conclusive testimony in favor of the innocence of Ignatius; but even before this last examination had taken place, Figueroa had thought it his duty to give some consolation to the holy prisoner, accompanied, however, by very ill-placed severity. He repaired to the prison to inquire from Ignatius himself whether he had taken any part in the pilgrimage of the three women. On his pious and sincere but negative reply, Figueroa put his hand on the shoulder of Ignatius, and said smilingly, "Come, take courage, for this accusation alone detained you here; yet it would be better for you, and more satisfactory to me, if your discourses bore in a less degree the stamp of novelty."

Ignatius hearing these words from a man whose duty it

was to sustain instead of condemning his efforts for procuring the salvation of souls, replied with an air at once grave and modest: "I should not have thought that to speak of Jesus Christ to Christians, could have been called a novelty." And without permitting a single word disrespectful to Figueroa to escape his lips, he added several remarks which confounded him, and brought blushes to his face.

But some delay was necessary before this affair could be terminated; and it was not until the first of June, 1527, that the magistrate declared the life and doctrines of Ignatius to be wholly irreproachable; the only order which he gave being that within the space of ten days Ignatius and his companions should leave off the habits which they wore, and dress like the other students; moreover he forbade Ignatius to give either public instructions or private exhortations, before having finished his three years of study, and concluded his course of theology, and that under pain of excommunication and banishment from the kingdom. Ignatius bowed his head in token of respect, and received these orders as if coming from God himself. He merely remarked, that as to his clothes, he would obey by divesting himself of his tunic, but that he could not dress like the other students, because he possessed nothing in the world, and only procured by begging, the little food necessary for his daily subsistence.

Upon this, the magistrate recommended him to a man of some note, named Luzano, whose reputation for charity was great throughout Alcala; and who resolved to accompany Ignatius, when he went through the city, asking alms. They arrived one day at the house of Lopez Mendoza, where a number of young men had collected to play at tennis; a crowd of spectators surrounded the players; Luzano drew near, and asked for charity. Lopez, already irritated by some

advice which Ignatius had formerly given him, concerning his disorderly life, cried out; "Is it not shameful for an honorable man like you to go about begging in this manner for a miserable hypocrite like that? May I perish by fire if he does not deserve to be condemned to the flames!"

All who heard these rash words, were troubled, and as they were circulated through the city, they were considered truly scandalous. For the misfortune of him who had uttered them, God himself seemed to accept this impious challenge, and to let its dreadful consequences fall upon his head. A few hours afterwards, news was received at Alcala of the birth of the prince, afterwards Philip II., and great preparations were set on foot for rejoicings both public and private. Lopez ascended the terrace of his palace, with a page and a slave, to fire off an arquebuse; but a spark, directed by divine wrath, flew upon a vessel containing a quantity of gunpowder, and set fire to it. The flames enveloped the unfortunate Lopez, who uttering loud cries of despair, rushed precipitately down from the turret, and casting himself into a reservoir filled with water, expired an instant after. Thus few hours elapsed between the crime and the punishment of that unfortunate man—between the insult received by Ignatius and his justification. He then saw what St. Augustine calls, "A great spectacle, God himself armed for his defence." (*Magnum spectaculum, Deum armatum pro te.*) When we observe this fact with attention, we shall remark in it a double stroke dealt by the hand of Divine Providence, which, while thus proving how God could avenge the honor of His faithful servant, effaced the bad impression which might have been produced, not only by the imprecations of Lopez, but also by the bad treatment of the magistrate towards Ignatius, in condemning him to silence, as if he had been guilty; even while acknowledging the innocence of his life, and the purity of his doctrine.

However, Ignatius being prohibited from speaking of God, and gaining souls to His service, or from upholding in the right path those whom he had already led to God, believed that his best plan would now be to follow the advice of the Archbishop of Toledo, Don Alonzo Fonseca, who recommended him to repair to Salamanca, and there to continue his studies and satisfy his fervor. But here again God did not permit him to remain long, and it seemed as if His will was that Ignatius should leave Spain; for in the midst of so many vicissitudes, his resolution to study always remained unshaken. It was this which led him to Paris, where Heaven kept as in reserve for him, Francis Xavier, James Lainez, and several others, destined to serve as foundation-stones for the great edifice of the Society. As we may judge by the sequel, the few months which he passed in Alcala, contributed powerfully to this work; for the opinion which he left behind him in that city, in regard to himself, together with the general desire of making his acquaintance, attracted to France and Italy, and afterwards associated with him, Salmeron, Bobadilla, Olave, Nadal, Eguia, and all those men distinguished by their talents and sincerity, who will appear in the course of this history.

And so, after having, as it were, cast his nets in Salamanca, God required his presence in Paris, that he might reunite and select men willing to co-operate with him in executing the great project which he meditated.

When he had established himself in Salamanca, he resumed his former habit of discoursing upon spiritual subjects, both in public and private. But whether it was that unfortunate prejudices had been transmitted there from Alcala, or that the evil of those days caused suspicion to fall even upon the holiest things whenever they assumed an aspect of novelty, a fortnight had hardly elapsed in the midst

of his pious Exercises and the conversions consequent upon them, when several Dominican Religious, zealous guardians of the Faith, moved to suspicion, desired to become thoroughly acquainted with his life and doctrine. It was easy for them to do so, for he had chosen one of their number for his director. From him he one day received an invitation to dine at the monastery, accompanied with the warning to hold himself in readiness to answer all the interrogatories which would be put to him by several of the Religious. Dinner being over, he led Ignatius into a chapel, where the Vicar of Alcala awaited him; who after cordially eulogizing the apostolic life which he had chosen, and the pious fervor manifested by his discourses, inquired what course of study he had followed, and how far he had profited by it. Ignatius replied that he had studied little, and acknowledged that he knew nothing.

"What!" replied the Vicar, "few studies and no learning! and you preach without being a theologian?" "I do not *preach*," replied Ignatius, "but I speak familiarly about heavenly things, in the hopes of converting some of those who listen to me."

He was then questioned as to the subjects of his exhortations, and replied that he spoke of vices and virtues in general.

"But these," said the Vicar, "are matters of profound theology; and by your own confession, you are ignorant of that science. You can only therefore possess this knowledge by a supernatural gift of the Holy Spirit:—if it be so, confess it."

Ignatius did not consider this deduction as perfectly just, for his interrogator referred only to the speculative manner in which this subject was treated in the schools; whereas he only concerned himself with the acts which are derived from

it, and with their utility or danger to men's salvation. He therefore made no reply; whereupon his interrogator, believing that he had reduced him to silence; "In times like the present," said he, "where so many errors are spread throughout Christendom, you dare without learning, without study, to speak in public upon subjects of which you are ignorant, and you will not explain the nature of your teaching to him who might judge of your errors, if you possess any. If your doctrine is pure, why are you now silent? If it is not so, how do you venture to teach it? Moreover," added he in great astonishment, "what strange manner of dress is that adopted by your companion?"

He spoke of Calixtus, lately arrived at Alcala, and who wore a very short cloak, a very large hat, and carried in his hand a pilgrim's staff. Now Calixtus was a tall man, of an ungraceful figure, and this costume truly appeared ridiculous enough. Hearing the question of the Vicar, he replied that he had given away the rest of his clothes to a poor man who required them more than he did. The Vicar believing this a well-invented falsehood, smiled incredulously, and resolved, since Ignatius kept silence concerning his doctrine, to compel him to an explanation.

Accordingly he ordered him to be confined in one of the cells of the monastery, with guards placed before his door; and there he detained him for three days, whilst he proceeded against him before the courts.

Ignatius was meanwhile visited by several of the monks, some wishing to see, others to hear him; whilst he as usual discoursed upon spiritual subjects with the most perfect equanimity, and the more freely that he felt assured of being understood by his audience, all well versed in sacred learning. The convent became divided into different parties in regard to him. Some looked upon him as a Saint,

and being perfectly convinced that such admirable knowledge could only have been acquired through the most sublime and elevated contemplation, were of opinion that he should be left at perfect liberty to teach, since it was easy to see that the Spirit of God spoke by his lips. Others on the contrary declared that, Saint or not, an ignorant man should not be permitted to become a teacher, and that at least it was necessary that a careful examination should be made both of what he knew and what he taught, until it was ascertained whether or not any dangerous errors were concealed under this appearance of holy life and doctrine.

At the end of three days, Ignatius and Calixtus were transferred to so miserable a prison, that their confinement might thenceforth be regarded as a punishment rather than a precautionary measure. To the foot of each of the prisoners was attached a chain about twelve hands long, so that the one could not move without dragging his companion along with him. The religious writings of Ignatius were then seized, and each word analyzed. Yet he was so well and even so happy in his prison, that during the whole of the first night, he did not cease to sing with his companion all the psalms and hymns which they knew by heart.

The following day many pious persons visited Ignatius, and observing that his only means of taking a little rest, was to lie down upon the damp and muddy floor, they insisted upon sending him some relief, notwithstanding his determined refusal to accept any.

Several days having elapsed in this manner, he was led into the presence of four persons for examination; three of whom, Isidore, Paraviña, and Frias, were doctors of theology; while the fourth, also named Frias, was a magistrate, and bachelor of the University. They examined him by turns, proposing the most subtle questions to him concerning

the mysteries of the Most Holy Trinity, the Incarnation, the Eucharist, and even canon law. Ignatius, even while protesting his ignorance, replied with so much solidity of doctrine, and such extreme correctness of expression, that every one was struck with astonishment. They afterwards invited him to discourse as he usually did in public, giving him as a subject the first commandment. This was blowing up the fire that lay kindled in his heart, into a bright flame, for when he spoke upon divine love, he became animated, not like a man who merely teaches a doctrine, but like one who feels and practises it in his own heart.

Soon after, a circumstance occurred, which brought to light all the sincerity and innocence of Ignatius. Two more of his companions had been shut up in the common prison, he himself having, without being required to do so, made them known to the judges, in order that they might undergo an examination. Now it happened that one night the prisoners forced open the doors, and escaped. The companions of the Saint alone remained, both from a consciousness of innocence, and from having been instructed by him to look upon suffering as a particular favor from God. From that moment, a commodious and spacious apartment in the prison was assigned them. But Ignatius still remained in irons. His prison, it is true, seemed to have become a place of public resort, for men of all ranks crowded to hear him discourse. Amongst them was Don Francis de Mendoza, afterwards Bishop of Burgos and Cardinal, and the Vicar Frias, who had been the most severe or the most zealous of his interrogators. Seeing him in irons, the latter expressed his compassion both by looks and words; but Ignatius, turning towards him, his countenance glowing as it usually did when he made an outward manifestation of his love for God, "I must repeat to you," said he, "what I just now said to a

lady, who pitied me sincerely for what she called my extreme misery, and what I call my extreme happiness. If the love of God is in your heart, you can easily understand that to suffer for God is an enjoyment to which all the pleasures of the world cannot even be compared. I assure you that there are not in all Salamanca chains or irons enough to prevent me from wishing for more, for the love of Him in whose honor I wear this, which appears to you too heavy."

After twenty-two days of imprisonment and chains, Ignatius and his companions were brought before their judges. Their innocence being acknowledged, they were set at liberty, permitted to resume their former mode of life, and even to preach as before. But they were at the same time desired to abstain for the future, not yet being theologians, from defining mortal or venial sins, a subject which offers great difficulties even to the most enlightened men. The judges believed that they had treated Ignatius with all the respect which they considered his due; and in taking leave of him, all added various testimonials of their esteem, especially the Vicar Frias. But the Saint, who carried his views further into futurity, was of opinion that the prohibition of his judges was equivalent to an order to be silent; for since his Exercises made a strong attack upon sin, and for that very reason had raised up so many accusers and enemies against him; if he continued to speak openly as hitherto, against all that offends God, he might be accused of determining the nature of the offence, and consequently of having deviated from the injunctions which he had received.

He therefore resolved, three weeks after leaving prison, to quit Spain, and directed his course to Paris, where he arrived on the 28th of February, 1528. There he joined some Spaniards, the rent of whose house was paid in common, discharging his debt by means of the alms sent him

from Barcelona, in order to save the time which he usually spent in begging. He was thus enabled to devote himself more assiduously to his studies. He now wished, instead of following confusedly all the different branches at once, to resume them in order from their first elements, when one of his companions, to whom he had confided his purse, containing twenty-five ducats, having employed them for his own use, and being unable to restore them to their owner, Ignatius was obliged to ask an asylum at the hospital of St. James, and again to provide for his subsistence by imploring public charity.

This new arrangement was very prejudicial to his studies, both because that hospital was at a great distance from Montague College, where he attended the classes, and also because the doors were opened late in the morning, and shut early in the evening. In this way he daily lost some part of his lessons. An unsuccessful attempt was made by several of his friends, to attach him to the service of some literary man, who should be at the same time his master and professor; so that Ignatius might have satisfied his private devotion, by serving Jesus Christ in his person, and the apostles in the persons of his fellow-students. At length, driven by necessity, and following the advice of one of his friends, who was a religious, he resolved to go to Flanders during the vacation, and to beg from the Spanish merchants wherewith to support him during one year; he even went once to England, which country was still Catholic.

John Madera, a fellow-countryman of Ignatius, represented to him that his appearance every where in that state of poverty, was derogatory to the honor of his family; that it would be believed either that they were so destitute as to be unable to provide for the necessities of one of their members, or so avaricious as to refuse to do so. He even went

so far as to say, that by conducting himself in this manner Ignatius was guilty of a sin of injustice against them, since he compromised their reputation. John Madera was so convinced of this, that all the reasonings of the Saint failed to shake his opinion. Then Ignatius wrote in the form of a case of conscience, the following question: "May a nobleman, who for the love of God has renounced the world, go from country to country, subsisting upon alms, without fearing to injure the honor of his family?" Ignatius submitted this to several doctors of the Sorbonne, whom he chose from amongst the most enlightened of that body, and they unanimously replied, that there was no fault in doing so. Then he showed this decision to Madera, less for his own justification, than in order to defend the glory of voluntary poverty, which, ennobled by the example of Jesus Christ, for the love of whom we devote ourselves to it, cannot blemish the honor of the most illustrious descent.

At all events, Ignatius soon found it unnecessary to undertake long and painful journeys, in order to provide for his subsistence; for the Spanish merchants, knowing who he was, undertook to remit the amount of their alms to Paris; and this was sufficiently ample to provide him not only with enough for his own maintenance, but for that of Peter Faber and Nicholas Bobadilla, as well as for the support of many poor persons.

During one of his journeys to Flanders, an incident occurred, afterwards attested by the process of his canonization, which proves that long before founding his Order, Ignatius knew by revelation that he was to be its Father. He had gone to ask alms from a young Spaniard of Medina del Campo, a merchant in Antwerp, called Peter Quadrato. Whilst receiving the aid which this young man bestowed upon him with liberal generosity, God made known to his

servant by prophetic inspiration, that he should one day be indebted to him for still more important services. Looking fixedly at the young merchant, "The day will come," said he, "when you, who now exercise your charity so liberally towards me, will found in your own country a house of the Order, which God designs to establish by means of the miserable man whom you have just now assisted." The novelty of this idea, the positive manner in which it was expressed, and the ever increasing respect entertained for the sanctity of Ignatius, made a deep impression upon the young Spaniard, and he never forgot those words. In after days, his wife, Francesca Mansonì, never failed to relate this prophecy, when in company with any of the fathers of the Order. The prediction was accomplished; and Quadrato founded at Medina a college of that Society, whose establishment had been announced to him so long beforehand.

In a monograph such as we have undertaken, the smallest details make known the man, and the opinion in which his contemporaries held him. Let us then be permitted to add one circumstance, in concluding this chapter. Ignatius was at Bruges, when Louis Vivès, a man of great learning and clear judgment, made him on one occasion sit down at his table, with no other motive than that of performing an act of charity to a poor man, when hearing him speak of God in his sublime manner, and with that profound intelligence of spiritual things which distinguished him, he was lost in astonishment, and when Ignatius had gone, exclaimed to those present, "That man is a Saint, and you will see him one day found a new religious Order." His ability to perform great things for the service of God was so manifest, that at the first glance, and by the inspiration of good sense alone, it was easy to foresee all that he was capable of accomplishing.

CHAPTER X.

Inconstancy and unfortunate end of the first companions of Ignatius—His charity towards a person who had offended him—Conversion of several students—Ignatius delivered from an unjust punishment—New conversions.

IGNATIUS being now entirely decided as to his mission, employed himself in making a new selection of men of superior skill, fitted to accomplish the extraordinary works which he had planned for the glory of God. I say a new selection, because it happened in regard to those four companions of whom I have spoken, as to those seeds which produce a beautiful verdant plant, but remain barren of fruit. They found that they were not strong enough to follow in the footsteps of a giant, and soon abandoned him. Nor was he more successful at first in the choice of his new fellow-laborers. These were John de Castro, a man of solid parts, and doctor of the Sorbonne; Peralta, a student, and a young man of the family of the Amadores, a native of Biscay. Ignatius had drawn them towards God by the practice of his Exercises, which had produced upon them their usual effect, namely, that of a complete change of life. All three sold every thing they possessed, gave the money to the poor, and retired into the hospital of St. James, where, giving themselves up to long meditations, they prepared themselves for the adoption of a life worthy of so noble a beginning. But the world, which can only see with the eyes of flesh, beheld

in this heroic resolution nothing but the height of folly; and when they saw these noble and rich young men (for such were the two first) begging for alms, they considered their conduct as that of miserable wretches and madmen, and as tending to dishonor their country and family. Their friends surrounded them, and by advice and reproaches, endeavored to bring them back to what they called good sense; but the grace of God had cast its roots too deeply in their hearts to be easily torn up by the discourses of men, who were the less wise the more fondly they trusted in vain chimeras. The last reply of the new converts was, that they also had formerly looked upon heavenly things with profane eyes, but that now, thanks to the lessons of Ignatius, their blindness was cured: "And if you yourselves," added they, "would listen to him, perhaps you also would wish to join him; but at least if you will not imitate him, cease to trouble us."

When all hope of persuading them to change their resolution was entirely lost, recourse was had to violent measures; and a handful of men well armed being sent to the hospital, the converts were dragged out by force, carried back to their former habitation, and obliged to dress according to their rank; until at length, by dint of persecution, they consented to live at least externally like other people, till their studies were concluded, and they had returned to Spain. And it was thus that these new seeds, without becoming entirely abortive, did not bear the fruits which might have been expected. John de Castro, who afterwards became a preacher, resolved that the words by which he exhorted his brethren to persevere in virtue, should not reproach him with his own instability; he therefore took the Religious habit, in the Carthusian monastery of Valencia. We shall have occasion to speak of him again in the sequel of this history.

Peralta undertook a voyage to the Holy Land ; but meeting in Italy with one of his relatives, a distinguished officer, he was taken by him to Rome ; and the Pope having prohibited him from continuing his journey, he returned to Spain. As for the young Biscayan, his fate is entirely unknown to us. A new storm now broke forth against Ignatius ; and the old accusations of magic and sorcery, by which he was said to lead the minds of his hearers astray, were renewed. Amongst those who spoke against him in no measured terms, were two men of note, both doctors, Peter Ortiz and James Govea ; the first much attached to the two Spaniards whom we have already mentioned ; and the latter to the young Amador, who attended his classes. Their conversation, as well as that of some others as prejudiced as themselves, reached the ears of Father Francis Matthew Ori, who was then Inquisitor ; and he, easily imagining from the effects produced, what the nature of these pretended sorceries, which troubled men's minds must be, conceived a great desire of becoming acquainted with Ignatius, who was at that moment absent from Paris. It happened that his companion, the student who had dissipated all the money intrusted to him by Ignatius, having set out for Spain, had fallen ill in Rouen. There, entirely alone, and reduced to complete destitution, he had recourse to the charity of the man whose trust he had betrayed, and found means of making known to him the extreme misery to which he was reduced. Ignatius only required to be informed of his condition, to reward the evil that had been done to himself, by the most heroic charity. He set out instantly, in hopes of being useful to this unfortunate man ; and before rejoining him, made an offering to God of all the suffering of his journey, which he resolved to perform barefoot and fasting, after having consulted the Lord in a church of the Dominicans, where he had gone to perform his devotions.

In commencing this undertaking, Ignatius could not help feeling a certain degree of apprehension, and his human nature, in spite of himself, revolted at the idea of taking so long a journey without any food. But when he had arrived at three leagues distance from Paris, and whilst endeavoring to climb a hill, was renewing within his mind his fixed determination to drag himself, if it were necessary, to Rouen, God suddenly infused so much strength and vigor into his heart, that he journeyed ten leagues more that same day, and instead of walking painfully, felt as if he were carried through the air. He experienced neither hunger, nor fatigue, nor weariness, so completely was he ravished in God, and inflamed with Divine love. These heavenly consolations filling his heart, frequently obliged him to stop, and to breathe forth aloud the feelings which consumed him. The first night of his journey he was received in a hospital, and shared the bed of a poor mendicant; the second he slept in the fields upon a heap of straw; the third day he reached Rouen, and hastened to the house of his old companion. After having embraced him affectionately, he began to serve him with admirable charity, and afterwards procured him a passage on board a vessel, giving him letters of recommendation to his friends. Such is the vengeance of the Saints; such is the manner in which they punish offences committed against themselves.

While Ignatius was still at Rouen, and devoting himself to the care of the sick man, he learned that the Inquisitor of Paris was desirous of seeing him. He therefore hastened his departure as much as possible, and before entering his own dwelling, went in search of the Inquisitor, and assured him of his submission to his orders, whatever they might be. He only entreated that he might not be prevented from attending the classes which were opened at St. Remi. However,

his innocence was so promptly recognized, that he was not even obliged to undergo an examination, and immediately recommenced, under Professor John Peña, his course of philosophy at the College of St. Barbara.

At the same time God excited in the heart of Ignatius an ever-increasing desire to labor at the work so often attempted in vain, and for which He had more especially led him to the French capital. He therefore began to speak upon spiritual subjects to the scholars, not only in hopes of leading them to God, but also in order to discern their characters, and to attach to himself those destined by Heaven to become the companions of his labors. And thus it soon came to pass that when the classes were ended, masters and scholars formed groups round Ignatius, to take lessons in this new celestial philosophy, of which he was the admirable interpreter. Compared with his strong and logical deductions from the very heart of the Gospel, the philosophy of Aristotle grew pale. In listening to that heavenly discourse, the souls of the hearers, deeply moved, acknowledged the impression of an eloquence springing from the heart. The courses of Peña were neglected; the cause of philosophy suffered, and now another storm broke forth against Ignatius.

It was a custom in the College of St. Barbara, on holidays, for the scholars to argue with each other by way of exercise, and also that the master might judge of their progress; but since Ignatius had introduced amongst them the habit of frequenting the sacraments, the daily increasing concourse of students in the church diminished in the same proportion the number of those who assembled at St. Barbara. Peña, discontented, and knowing that it would be useless to complain to Ignatius, addressed himself to Dr. Govea, rector of the college. Pupils convicted of bringing disorder into the classes, were punished by a solemn castiga-

tion, inflicted in the public hall; and for this purpose, the professors armed with rods and whips, assembled at the sound of the bell, the students also being bound to assist at the spectacle. The material suffering of the punishment was trifling, but the infamy was great; and it was considered a degradation to be intimate with any man who had undergone it. It was then to this punishment that Peña wished to condemn Ignatius, in hopes of rendering him contemptible in the eyes of his companions. The moment was favorable, for the Rector had conceived an aversion for Ignatius ever since the affair of the young Biscayan. Govea and Peña therefore took council together upon this matter, but the affair got abroad, and the friends of the accused warned him not to present himself at the college.

On receiving the news of his intended degradation, the weakness of nature for a moment prevailed in the heart of Ignatius, and he conceived a feeling of horror at the idea of receiving so ignominious a punishment. But he soon grew calm, and reproaching himself bitterly for this momentary revolt of the senses, directed his steps towards St. Barbara; where, no sooner had he entered, than the gates of the college were closed upon him. But of this great sacrifice which Ignatius offered to the Lord, it pleased Him to accept only the victory which he had gained over himself, and not to permit his servant to suffer an affront, the consequences of which would have been more unfortunate for others than for himself. Ignatius clearly discerning the artifice of the demon, who only labored to make him contemptible by this odious means, in order to alienate from him the souls which had derived benefit from his instructions, felt his love of humiliation yield to his earnest desire of becoming the instrument of the salvation of his brethren. Therefore, when about to be led into the hall where his punishment awaited him, he

requested permission to speak beforehand with the Rector. His request being complied with, he spoke his mind frankly and openly, animated by no personal fear, but by the purest zeal for the glory of God. He assured the Rector that after having suffered chains and imprisonment, his courage would not fail under the chastisement which was awaiting him, and which did not take him by surprise as they believed, since he had been warned of it beforehand, and yet had presented himself at the college of his own accord. In other places, the same fault, his desire of gaining souls to God, had already brought persecution upon him, yet he had never said a word in his exculpation, nor permitted any advocate to defend him; for to suffer and die in so glorious a cause was less a merit than a source of honor and joy. "But now," added he, "it is not my interest which is at stake, but the eternal salvation of many a soul now in peril; and it is therefore that I believe it to be my duty to make an appeal to your better judgment, as to whether it is an act of Christian justice to permit a man to be punished as a disturber of the peace, whose only crime is that he has labored to make the name of Jesus known and loved; and to inflict upon me the ignominy of a public chastisement, with the sole view of detaching from me those whom God in His infinite mercy has placed under my care."

As he spoke, the eyes of the Rector were opened, and for a moment tears were his only answer. Then taking Ignatius by the hand, he conducted him into the hall where the masters and scholars were assembled; and there, throwing himself at his feet, he entreated him to pardon the insult which he had given permission to be inflicted upon him; and the offence which, through him, he had offered to God himself. Many years afterwards, before the Society had become a religious Order, this same Govea petitioned the King of

Portugal, John III. to employ the companions of Ignatius in the conversion of the Indies, where they sowed the seeds of those admirable spiritual harvests afterwards reaped by St. Francis Xavier, and by so many others who emulated his zeal and followed in his footsteps. Had this unjust sentence pronounced against Ignatius been put in execution, perhaps he never would have made the glorious conquest of Xavier, who being at that time a resident of the college of St. Barbara, and of the most extreme susceptibility in all that concerned the honor of a gentleman, would never have condescended to occupy the same chamber with him, nor even to listen to a man publicly branded with infamy.

Thus God turned to the increase of His own glory and to the credit of Ignatius, the very methods chosen by his enemies for injuring both. The opinion of a man so highly esteemed as the Rector—an opinion expressed with such public demonstrations of respect—could not fail to attract universal esteem and admiration towards Ignatius, and greatly to increase the number of his disciples. John Peña, who had raised this storm against him, afterwards learned to cherish and venerate him as a saint. The same effect was produced upon Moscoso and De Vallò, professors in the college, and one still more striking upon Martial, a doctor of theology, who becoming more intimate with Ignatius, and daily acquiring from him fresh knowledge upon the most sublime subjects, became persuaded that one who without having studied, was already so marvellously skilled in theology, must have been taught by God himself; and for this reason, he offered to admit him as doctor of theology, before he had entirely terminated his other courses. It is true that Ignatius refused to consent to this, but the circumstance may suffice to enable us to appreciate at its true value the sentence passed in Alcalà, by which Ignatius was prohibited from speaking

in public until he had become a theologian ; he whose instructions were so valuable, that even before studying theology, he was considered by such a man as Martial worthy of being received as master and doctor.

However, the position of Ignatius was now greatly altered. His zeal and labors were no longer confined within the walls of the college ; and, although, from his imperfect knowledge of the French language, he could not employ himself so actively as in Spain, he never failed to seize every opportunity of making himself useful to his neighbor. Some anecdotes are related of him in regard to this zealous desire for the welfare of his fellow-men, which are worthy of being held in perpetual remembrance.

A man of depraved habits had become passionately enamored of a married woman, through which criminal love his life was exposed to constant peril. No sooner was this circumstance made known to Ignatius, than he resolved to employ his most strenuous exertions in order to ward off the danger, both temporal and eternal, which threatened this miserable man ; but he could not succeed in touching his conscience, for it is a peculiarity of the vice which enslaved him, that it darkens the vision to every ray of truth and renders the ear deaf to the most salutary warnings. Ignatius found it necessary to have recourse to other methods. To visit the object of his passion this man had to cross a bridge, thrown over a deep stream ; it was then winter and the cold extremely severe. Ignatius, stripping himself of nearly all his clothing, plunged into the water up to his neck, and there awaited the moment of the evening when he was accustomed to pass the bridge. Meanwhile, he conjured the Lord with tears to accept the sufferings which he was enduring for the moral cure of one who, ignorant of the danger of his condition, had no desire to remedy it. At length the

man whom he expected arrived alone, entirely absorbed in his usual thoughts. As soon as Ignatius perceived him, he addressed him in a voice, which though trembling was full of force, and which on this occasion penetrated the heart of the sinner. "Go," said he, "go seek for odious pleasures at the peril of your life and of your immortal soul. As for me, I shall remain here praying to God that I may expiate by my sufferings your unworthy enjoyments. You will find me here on your return; you will find me here every evening, until God, whom I cease not to implore in your behalf, shall put an end to your crimes or to my life." The guilty man shuddered. Affected by these vehement words, and moved to compassion at the sight of sufferings, self-imposed for his sake, he opened his eyes to his danger, changed his course of life, and from that day regarded Ignatius, who had thus delivered him from a double death, as his best and truest friend.

On another occasion, Ignatius, in order to induce a priest to reform his scandalous life, employed a method neither less novel nor less efficacious. His position hardly permitted him to speak freely to this priest, as it might have been considered disrespectful in a layman to find fault with the conduct of an ecclesiastic. After consulting God in prayer, as on similar occasions he never failed to do, he went one Sunday morning to confession, and kneeling at the feet of this unworthy priest, related to him the sins of his whole life, with sentiments of compunction, well calculated to arouse similar feelings in the breast of his hearer. As he continued, God spoke to the heart of this unworthy minister, and made him feel how much more criminal in a priest than in a layman were those faults, of which the penitent accused himself. The sorrow of Ignatius penetrated his heart with intolerable remorse. Had he also been a priest they would

soon have exchanged parts, for hardly was the confession ended, when the unfortunate ecclesiastic felt himself transformed into a true penitent. He revealed to Ignatius the miserable state of his soul; and entreated him, as he had thus contributed to show him his danger, to assist him thenceforward to lead a new life. The Saint, who desired nothing more, earnestly advised him to follow the Spiritual Exercises; and in a short time the exemplary life of the convert offered as salutary an example, as his depraved conduct had hitherto given cause of scandal.

In the two last cases, the zeal of Ignatius had suggested the singular methods by which he was enabled to effect these striking conversions; but there was a third, which happened in Paris, of which it may be said that the means were afforded by the very person whom he desired to convert, or rather were inspired by Divine goodness, which was pleased to operate these wonderful conversions.

Ignatius went one day upon business to the house of an ecclesiastic, a doctor of theology, and found him engaged in playing billiards. He was politely received, and either by way of compliment, or more probably as a jest, the master of the house proposed to play a game with him. Ignatius, who knew nothing of billiards, excused himself upon that plea, but the doctor persisting in his request, his visitor, moved no doubt by an inward inspiration, replied, "Be it so, doctor, I accept your proposal; but poor men like me cannot afford to play for mere amusement, we must have some stake. As I possess nothing in the world but my own person, that shall be mine. If I lose, I shall be bound to serve you for the space of one month, and to obey you in all lawful orders. If I gain, you will obey one order which I shall give you, and which will be greatly for your advantage." God, who had suggested to the one this singular proposal, in

spired the other to accept it. The game began. Ignatius played with such good fortune, that it was easy to perceive the Lord himself directed his inexperienced hand. His companion lost every point, and began to believe that this astonishing game might be a means of which God made use, in order to arrive at some great result, which he did not yet discern. At length, finding himself conquered, he consented to fulfil the conditions previously agreed upon. Ignatius required him to follow the Spiritual Exercises for one month, and the doctor gathered the fruit which they almost invariably produced; so that he passed from a criminal to an innocent life and from thence to one still more perfect.

SECOND BOOK.

CHAPTER I.

Ignatius attaches some companions to himself in Paris, with the view of founding a new Order—Means which he employs to draw them to God—First vows or foundation of the Society of Jesus in the Church of Notre Dame de Montmartre—Persecutions which it endured, and protection which it received from the Mother of God—Labors of St. Ignatius and his companions—Storm raised against them in Rome; after which the Order is definitively formed and approved of by the Pope, Paul III., under the title of *Society of Jesus*—Origin of that name.

THE first bonds of friendship which Ignatius formed in Paris, were with a young man named Peter Faber (in French, Lefebvre), born at Villaret in the diocese of Geneva. When scarcely able to walk alone, he was sent by his father into the country, to tend his flocks; and this circumstance, which then appeared the mere result of indigent circumstances, was in truth a special disposition of Divine Providence in regard to the child; since being thus confided to solitude, he was removed from danger, and maintained in that primitive innocence, so rarely preserved unblemished amongst children collected together in cities.

The father of young Faber was a good man. He taught his son the first elements of religion, and in this the child made such rapid progress, as to be soon capable of instructing others. A large stone is still pointed out, upon which, when but six years of age, he would climb up and speak to

the country people upon the mysteries of faith, with so much clearness and grace, that he invariably attracted a large audience. They not only admired his youthful intelligence, but were astonished at this ardent desire of contributing to the salvation of souls, in a child who could hardly have been supposed to know what salvation was. God thus made manifest that he was destined in after days to a very different employment from that of tending flocks ; and this premature zeal was a presage of the noble conquests reserved for him. Though he passed his first years in so humble an occupation, the want of cultivation and development did not obscure his intellect. He suffered deeply on the contrary from not having it in his power to devote himself to study, and his constant prayers and entreaties at last produced such an effect upon his father, that fearing lest, through his neglect, these precious dispositions of his son should be thrown away, he made him abandon an employment so unsuited to him, and placed him at college, under the direction of Peter Veliardo. This man, whose life was holy, and whose charity was unbounded, had devoted himself to the laborious task of education, much less for the sake of pecuniary advantages, than in hopes of giving that bias to the minds of the children intrusted to his care, the salutary influence of which usually extends over their whole future life. Thus his instructions embraced all moral and Christian duties, no less than the humanities. One of the methods which he employed in order to infuse the fear and love of God into these young hearts, was to mingle examples of virtue and precepts of morality with all the lessons which he taught. He was always on his guard lest the works of the ancient poets or historians should injure the innocence of his pupils ; and as Faber himself was afterwards wont to remark, these authors seemed to become purified as they passed through his lips.

It is easy to conceive the progress necessarily made, both in learning and piety, by such a scholar under such a master. At the age of twelve, animated by a fervent desire to please God, Faber consecrated himself to Him by a vow of perpetual chastity, and bound himself to serve God in a more perfect state of life, without having as yet any distinct idea as to the nature of his vocation. Such enthusiastic resolutions can only suit a soul which, having been long exercised in the practice of virtues of a less elevated order, has become gradually prepared for attaining a more sublime degree of perfection.

As for the humanities, besides the Greek and Latin languages of which Faber was a complete master, he also became a skilful rhetorician; his master could lead him no further. But in order to study philosophy it was necessary for him to leave his father, and the affection of the elder Faber towards a son so deservedly beloved, rendered him strongly opposed to this separation; whilst the want of pecuniary means, indispensable in providing for his son's outfit as a student, was another obstacle, yet more difficult to surmount. But at length all yielded to the will of God, who had not destined Faber to form the consolation of one family only, nor to benefit one obscure corner of the earth; but to be the bearer of reformation and salvation to many lands; and therefore it pleased Him to impart so much force to the arguments of Dom George Faber, the Prior of a Carthusian monastery, and a near relative of the family, that he succeeded in persuading the father to consent to every sacrifice in order to send the young man to finish his studies in Paris, where, at that period, both sacred and profane learning shone in their brightest lustre.

There he had as master of philosophy that same John Peña, who was also the teacher of Ignatius, and who con-

ceived a strong attachment to Faber, both on account of the innocence of his conduct, and his simple and amiable manners, as well as for the solidity of his judgment, and that unwearied application to study which soon raised him above all his fellow-scholars. Sometimes it happened that the master himself, in order to throw light upon some obscure and difficult passage of Aristotle, would have recourse to him, as the best interpreter of the philosophic meaning. His course terminated, Faber received the grade of Doctor on the same day as Francis Xavier; and it was at the very time that he was about to commence the study of theology, that Ignatius entered the College of St. Barbara to study philosophy. But the brilliant pupil of Peña wished to pass a second year in investigating thoroughly this science of his predilection.*

* In the archives of this college, we find on the register of the *Nation Francaise* that *Pierre Lefebvre* received the grade of Doctor on the 15th of March, 1529; but as the year then began in Paris on Easter-Day, the year 1529 corresponds to 1530, according to the present mode of calculation. This is clearly proved by that which is noted on the same register, on the subject of two of the companions of Ignatius; where it is said that Claude Lejay was received master of arts, on Saturday the 6th of March, 1534, and Simon Rodriguez on the 14th of March, 1535, on the Tuesday of the second week in Lent; which is only correct according to our present way of counting, in the years 35 and 36 of that century, in the first of which the 6th of March falls in fact upon a Saturday; and in the second, the 14th is a Tuesday. I have thought it right to make these observations, both in order to throw some light upon the dates of that period, as well as to prove the correctness of those which concern St. Ignatius. In February 1528, he arrived in Paris; and on the following year, he began at St. Remi the course which he terminated in 1533, taking the rank of Doctor on the 13th of March. Then he entered upon theology, continued that study for four years, and terminated it in 1537, as we shall relate in the sequel.

Ignatius having arrived at the College of St. Barbara, to begin his studies in philosophy, was confided by Peña to the care of Peter Faber, who was to serve in some measure as his tutor, and to explain to him in private, the lessons which he heard in the classes. It was an advantage to both parties. The relations thus established between them, led to a more intimate acquaintance, from whence reciprocal attachment and esteem soon arose, for each possessed the species of merit which the other most loved and admired. Ignatius could not have desired to meet with one more capable of serving his designs; nor Faber with a friend more according to his own heart. Yet their position was somewhat peculiar. Ignatius felt how useful Faber might be to him in the work which he meditated, whilst Faber experienced an absolute necessity to have Ignatius for his spiritual director. Yet notwithstanding this mutual attraction, they remained for a long period mutually reserved; their acquaintance assuming no symptom of intimacy. It was Faber who first broke through these trammels by opening his heart to his holy pupil, and seeking in him a refuge from the grief which oppressed him.

He was at this time the constant victim of violent temptations, the more painful for him in proportion to the purity of his conscience, and in consequence of his vow, which was ever present to his mind. His will repulsed his thoughts with energy, yet he shuddered at the idea of a blemish even in thought. Wishing to chastise his body, and bring it into subjection, he in vain imposed the severest penances upon himself; then to a desire for other sensual pleasures, a temptation to gluttony was superadded. Faber did not succumb under any one of these temptations, but his very efforts led him into danger by engendering thoughts of vain-glory in his mind. The victory was therefore as dangerous as the combat, and to fill up the measure of his spiritual misery, he

was violently assailed by scruples of conscience. This decided him to confide the necessities and sorrows of his soul to Ignatius, and to entreat the assistance of his prayers, and the support of his councils. As scruples when they reach a certain height, usually induce strange resolutions, he confessed to him that in order to deliver himself from the images which fatigued his mind, he had formed the determination of separating himself entirely from the objects which gave rise to these vain imaginings; of retiring into solitude where he could neither see nor be seen, and of living upon herbs, until his former peace of mind was restored. But nothing of all this was needful in order to bring him off conqueror in the combat; and Ignatius, who had been put to still severer trials, was able to point out to Faber the surest and simplest means of victory. We carry along with us our most terrible enemies even into a desert, and the experience of St. Jerome joined to that of many others, teaches us, that in the caves of Palestine we may bring back to our view the theatres of Rome, and that where the eye can trace nothing but the footsteps of wild beasts, the imagination may bring dangerous and seductive objects before us. Nor is the most rigorous fasting always an infallible remedy against the most miserable temptations; for we have seen man exhausted with austerities, yet not freed from the attacks of the common enemy of mankind.

Ignatius led forward his new pupil by those paths which his own experience and spiritual knowledge suggested to him; and the means which he employed, joined to the prayers which he unceasingly offered in his behalf, soon restored peace to his soul. The simple confession of his condition had even sufficed to commence his cure, whether it was that this act of humility was in itself a remedy, or that the spirit of darkness, seeing himself discovered, lost his accustomed boldness.

The cares which Ignatius bestowed upon Faber, had not his present necessities for their sole object. He also hoped that by constantly leading him onwards to a higher degree of perfection, he might inspire him with the desire of embracing a state of life the holiness of which would prepare him for uniting himself to him, and aiding in his lofty projects. And first, he prescribed, in order to repulse the different temptations which assailed him, the practice of those private examinations of the heart, which assist us to uproot one by one the smallest fibres of that self-love, which grows and multiplies within our souls, as weeds spring up and abound in the fields. He taught him how to defend himself by interior acts, and yet without ever attributing the victory to himself, even though sure that the evil inclinations of his nature had no share in these temptations, and that the demon alone made them arise in his soul. As for scruples, Ignatius, who had bought very dear the art of curing this great evil, soon succeeded in restoring Faber to such tranquillity of mind, that he thought fit to advise him to make a general confession of his whole life. His wish was to prepare him for the future, to induce him to make resolutions to lead a life of greater perfection than he had hitherto done; and, according to Ignatius, nothing conducts us so surely to this end, as thus bringing our whole life before our eyes, and maturely weighing all our actions and all our faults.

It is a fine spectacle to observe these two souls thus penetrating into each other, thus perfecting each other under the all-powerful action of divine grace. One of the most efficient means employed by Ignatius for the spiritual progress of his friend, consisted in spiritual conversations, in which they both found so much happiness, that they seemed no longer to comprehend any other language but that which treated of God and of heaven. It even became necessary to curb these pious

transports. When they met together in the evening to rehearse the lessons of the day, hardly had they begun, when a word escaping from the one or the other, seemed like a spark falling upon dry branches, to kindle within them so much love for spiritual things, that the hours of the night passed away with the rapidity of a moment; for when the soul is thus sweetly absorbed in rapturous thoughts, it forgets itself and all external objects. The studies of Ignatius suffered from this; he did not gather from these conferences the profit which he had hoped for; therefore they made an agreement never to speak upon spiritual subjects during the hours set apart for the rehearsal of the lessons of philosophy, and this convention they faithfully observed.

Ignatius thus passed two years in cultivating the soul of his companion, and at length seeing that it was capable of rising to the most elevated thoughts, disclosed to him one day in confidence, his project of going to the Holy Land, and devoting his labors and life to the conversion of the infidels, a project worthy of a heart entirely given up to God.

Faber, who until then had fluctuated amidst a thousand doubts and uncertainties as to the state of life which he should in future adopt, felt himself internally moved as it were by the Spirit of God, which drew him towards Ignatius, and throwing himself into his arms, he conjured him to receive him as his associate in this noble and perilous enterprise. He was thus the first of the children of Ignatius, and as worthy of such a father as he was of such a son. Faber, being then desirous to attach himself henceforward solely to him who had brought him forth in Jesus Christ, wished first to take leave of his father according to nature, and returned to his native place, where he found that his mother was already dead. He remained there eight months, rather because his presence was productive of great spiritual advan-

tage to others, than for his own consolation or that of his family; then having received, together with the paternal benediction, permission to dispose of himself absolutely, and to give himself up entirely to the service of God, he returned to Paris carrying nothing away with him, and placed himself in the hands of Ignatius in such a complete state of destitution, that he could not continue his studies without the aid of alms which Ignatius received for him.

On the return of Faber to Paris, Ignatius judged that the time had arrived when it would be profitable for him to follow the Exercises. Until then he had delayed giving him this advice, waiting till Faber, entirely disengaged from all worldly ties, and freed from all earthly cares, should be enabled to experience their salutary influence in full force, and be led forward to that perfection of which his soul was so capable. The manner in which he followed them was truly admirable. He quitted the College of St. Barbara, where he occupied the same chamber with Ignatius and Francis Xavier, and retired to a poor house in St. James's street: it was winter, and the cold that year was so severe in Paris, that the Seine was crossed in carriages. Faber, who was always incited to contemplation by the sight of the heavens, passed whole hours in prayer, in the middle of the night, in a little court, covered with ice and snow. This, which would have caused insupportable suffering to any other man, did not even produce a moment of distraction in him; the supernatural ardor which burned within him, so completely annihilated the painful sensation of external cold. He resolved not even to look at a fire whilst he remained in this retreat; insomuch that a certain quantity of coal having been placed there for his use, he employed it for a very different purpose;—he used it as a couch and would occasionally throw himself on it for a few hours, rather of suffering than repose.

To all these mortifications he added one not less severe, viz., an uninterrupted fast of six whole days, during which time the bread of angels was his only food. His intention was to continue it still longer; but Ignatius guessed from the livid pallor of his countenance, that he must be practising some great austerity, and having assured himself that it was so, and after having obtained inspiration from heaven by prayer, he ordered Faber to renounce his self-imposed penance that very day—to take some food, and to kindle a fire. The first fruits which Faber gathered from this voluntary fast, was to be ever after freed from a violent appetite, which, whether from a necessity of nature, or from sensual inclination, had hitherto rendered fasting extremely painful to him.

Having terminated the Exercises, he resolved to take Holy Orders, for which this retreat had served as a preparation. He did so, receiving every spiritual consolation; renewed the offering which he had already made of himself to the Lord, consecrating himself to the divine service, not only as priest but as victim, should he be judged worthy of dying for His love.

He celebrated his first Mass on the day of St. Magdalen, towards whom he had a particular devotion; and afterwards continued to pursue his studies in mystic and scholastic theology.

The second disciple of Ignatius was Francis Xavier, whose soul was capable of comprehending all the sublime ideas of his master. Through him our Saint might deem himself honored, as having been the director and guide of an apostle. Xavier always acknowledged his debt to Ignatius, and when he gave himself up to his immense evangelical labors in the East, confessed that all his strength was due to the spirit which Ignatius had infused into him, and of which he was but the instrument, moved by a superior

power. Had Ignatius never gained over to God but this one soul, he might have esteemed himself fortunate, like him who, finding a pearl of great price, even if forced to sell all he possesses in order to obtain it, impoverishes in order to enrich himself, and compensates by one single stroke for the thousand small losses which he has experienced. Thus Stephen, by obtaining the conversion of St. Paul alone, first the persecutor, and then the teacher of nations; he who reunited so many barbarous voices in one concert of praise to the honor of Jesus crucified; made a more noble conquest than if, traversing the whole universe, he had gained over thousands of souls to God.

The castle from which Xavier took his name, is situated in Navarre, at the distance of about one day's journey from Pampeluna, where Ignatius received the wound which proved so salutary for his soul. Although his father was of the family of the Jassi, he and his brothers took the name of their mother, Doña Maria of Azpilqueta and Xavier, in order to preserve to their posterity the remembrance of one of the most ancient and illustrious houses of Navarre. Formerly known under the name of Asnarez, the family assumed that of Xavier, when King Theobald, to reward their services to his crown, made them the gift of this castle, which they possessed for more than three hundred years.

Francis Xavier was born in the year 1497, and like St. Ignatius, was the last of several brothers, but infinitely more fortunate than they, for their lives were devoted to ambitious pursuits; his, to contempt of the world. God had prepared him for this from his earliest years, by giving him inclinations entirely opposed to those of his brothers. The only taste they showed was for the profession of arms, whilst Xavier, on the contrary, loved nothing but study, following in this respect in the footsteps of his father, a distinguished

man of letters, auditor of the royal council, and greatly beloved by John III., king of Navarre. Towards the year 1527, Francis went to Paris, studied philosophy, and professed it publicly for three years and a half, with the greatest success. During this period, the companion of his studies and even of his chamber at the College of St. Barbara, was Peter Faber. Surely it was already an astonishing thing, to see this Xavier, with his proud heart, and his illustrious descent, sharing the room of this poor peasant, but lately occupied with the care of his flocks. How can we fail to recognize in this a particular disposition of Providence, which thus secured to the young Navarrese a companion capable of inspiring him with a sincere love of virtue, in the midst of the free life led by the students? Modesty was indeed a natural gift in Xavier, and it must have been strong within him; since young, ardent, and free, amiable and graceful in his manners, he always kept himself on his guard against the vices of his age, and lived and died as pure as he was at the moment of his birth.

On the other hand, his thoughts had not yet risen beyond the honors of this world, and they appeared to him the most noble objects which a generous heart could aspire to. Therefore, when Ignatius was associated with him as a companion, the young nobleman seeing him show an equal contempt for esteem and for insults, and clothe himself in so poor and abject a manner, abhorred as the indication of a mean spirit, that which was, in fact, the effect of the most sublime humility. Thus he began by despising him, and looking upon him with a species of disgust. In vain Ignatius addressed the most salutary exhortations to Xavier, entreating him to commune with himself; bitter raillery or proud disdain were the only answers he obtained. But on the other hand, with that admirable knowledge of the minds of men, with which Ig-

natus was endowed, he had immediately discerned in Xavier one of those strong souls, from which we must never expect common things, and which, incapable of degrading themselves for any temporal interest, always deviate from the path traced out by the multitude. But when once they lose sight of the earth, and turn their eyes towards eternal things, it is they who soar above all others in their lofty flight.

The greater the distaste which his fellow-countrymen evinced towards him, the more Ignatius endeavored to win his affections, in order that he might afterwards arouse within his heart a desire to serve God. The very ambition of Xavier assisted him in attaining this object; for Ignatius seeing his ardent thirst for distinction in literature and mental labor, sought out pupils and hearers for him, brought them to him himself, and on all occasions showed himself anxious for his glory. The noble soul of Xavier, drawn towards Ignatius by this conduct, he began to regard him in a different light, to consider him as a sincere friend, and gradually to treat him with confidence and familiarity. He knew besides the noble origin of Ignatius, and that he also had formerly been intoxicated with the vain fumes of glory. In a little while, reflecting upon this great change, which the love of God alone had effected, he began to think that it might have proceeded from some other cause than cowardice or meanness of spirit. He who thus considered the world as unworthy of occupying his thoughts, must surely be raised very far above it. Gradually, sanctity began to assume a new aspect in the eyes of the student, and he discovered that the things which are of God open a vast field of contemplation to an elevated mind, and inspire it with thoughts even more generous than his own had hitherto been. Meanwhile, Ignatius never failed to profit by every opportunity which he could find, of making an impression upon Xavier, especially

upon those points where he considered himself strongest, but where in reality his chief weakness lay. Often he would make those words of Our Saviour resound in the ears of the young student; "What shall it profit a man if he shall gain the whole world, and lose his own soul? *Quid prodest homini, si mundum universum lucretur, animæ veri suæ detrimentum patiatur?*" "Don Francis," said he, "if we are to expect no other life than this here below, if we are born to die, and not to live eternally, then you triumph and I surrender. You are wise in thinking only of the things of this world, and in endeavoring to obtain all those which are still wanting to you. I am mad in advising you, on the contrary, to renounce all you possess. But if this short life is only a passage leading to another which is immortal, which is endless, then compare them—the one with eternity, the other with fleeting time, in order to comprehend by the proportion which you will find between one moment and interminable ages, the importance of making a provision for the one, rather than for the other. You weary yourself in laboring to obtain in this world a felicity which the terrestrial and grovelling ideas that now appear to you noble and generous, represent as true happiness; but do you hope, with all your efforts, ever to succeed in obtaining any thing more precious than Paradise—more durable than Eternity?—Yet Paradise and Eternity are destined for you! And if you wish to gain them, who can prevent you? When you possess them, who shall deprive you of them? Why then so much labor in order to procure earthly happiness for a soul whose origin is celestial, and transitory enjoyment for a heart capable of loving and possessing God himself, for ever! A blind man leans upon the first object which he meets, because he can see nothing beyond it; but he who can contemplate the firmament, does not fix his eyes upon the ground; and

esteeming the earth at its true value, cannot find it worthy of making him forget Heaven, and perilling his soul. Even could this world bestow upon you in one moment its most seducing gifts, and show you as by a flash of lightning all the kingdoms of the world and their glory, could you possess them longer than during the short time you have to live? And were you to live a hundred centuries, would not the last hour of their last day arrive at length? And if you the ephemeral possessor of a middling degree of good, have deprived yourself of God himself for all eternity, shall you have gained in the exchange? Who could enumerate all those who have been rich, powerful, honored? yet their grandeur, their possessions were only lent them, and they fatigued themselves in preserving and increasing that which they were at length obliged to abandon. Did any one of them ever carry away with him a vestige of his riches and power? Had he at least carried away one slave, a single one of his slaves, were it the vilest, the most miserable of them all! Had he preserved but one shred of purple, to show beyond the tomb, that he had been a king when upon earth! But, arrived upon the threshold of eternity, all have looked back, and have beheld the wealth and grandeur which were still theirs, already seeking new masters, whilst they were advancing alone, not to exchange them for new treasures, but to receive the reward of their works! By speaking thus to you, I would not narrow the circle of your thoughts, nor abase their loftiness; I would on the contrary render them vaster, more sublime; for I call those *narrow*, which, notwithstanding all their vain efforts to extend themselves, can embrace but a short space of time; I call *abject*, those which remain fixed upon the earth. Should you obtain everything which you now desire, you would neither be happy nor satisfied.

“ Oh no ! your heart is not so narrow that the whole world can suffice for it ; nothing, nothing but God can ever fill it. But in Him you will find all that your soul most ardently desires ; then, when you contemplate this world which now dazzles you, and compare its happiness with yours, the first will appear like a drop of water compared with the ocean ; like a faint glimmer of light, eclipsed by the appearance of a sun, resplendent in immortal beauty. Francis, you have a solid judgment. I leave you therefore to pronounce yourself which is most advantageous ; to say now to all the joys of this world, *Quid prodest ?* what have I to do with you ? or to enjoy them at the risk of repeating eternally with the unfortunate victims in hell, these other words ; *Quid profuit superbia, aut divitiarum, quid contulit nobis ?* ”*

Such were the lessons of evangelical philosophy which Ignatius offered to Xavier for his meditation, in order to induce him to partake one day in the holy folly of the Cross, which laughs at the wisdom of the world. And the disciple soon became worthy of his master, for God, who dictated the words of the one, made them penetrate into the heart of the other. The first reflections had troubled him ; a usual effect of the combat which arises between nature and grace, between vice and virtue ; but a salutary crisis uprooted from his heart every terrestrial and worldly thought which lingered there. Ignatius would have wished him at that time to follow the Exercises, but the duties of his office did not permit this. He therefore replaced them as much as possible by conversations upon the fundamental maxims of salvation, which were a kind of spiritual milk for Xavier, preparing him for the reception of more substantial nourish-

* Sap. 5.

ment. The great word of Ignatius, *quid prodest*, of which he had felt all the force, since it was the lever which raised him above the world, afterwards became in his mouth one of the most powerful means for producing upon others the effect which he himself had experienced from it.

In later days, in a letter written from the Indies to Simon Rodriguez, Xavier expresses a great desire that the zeal of John III. for the propagation of the Faith in the East, should be excited by the frequent repetition of these few words: *quid prodest*, &c. "If I could believe," said he, "that the king would not repulse my humble and faithful counsels, I would entreat him to meditate daily, were it but for a quarter of an hour, on that divine sentence, praying to God that he would grant him grace to understand its full meaning and interior sentiment. I would that he terminated all his prayers by these words. It is time to labor to draw him out of error, for the hour approaches more nearly than he believes, when the King of Kings will demand of him an account of his administration. *Redde rationem villicationis tuae*. Occupy yourself therefore in endeavoring to induce him to send the assistance necessary for the conversion of the infidels!"

But the world and hell could not, without trembling, lose such a man as Xavier. They foresaw that he would drag from their hands a multitude of souls, and would open to the Gospel the gates of those far distant regions, where no one had yet caused its holy light to penetrate. They would not therefore wait until they should have to combat Ignatius and his disciple together, but begin by using all their endeavors to separate them; for the former alone was already an enemy too much to be dreaded. The spirit of darkness persuaded Don John, the father of Xavier, that by permitting him to continue his studies he entailed upon himself a

useless expense, from which his son would reap no benefit. But to these fatal suggestions the Lord opposed the advice of a holy maiden, and through her means their evil influence was turned aside. Xavier had a sister, Doña Magdalen Xavier, who had formerly occupied at court the high position of first lady of honor to the queen, but who had afterwards resigned her office, and retired into the Convent of Santa Clara at Gandia, where she died in the odor of sanctity—an opinion confirmed by many favors from Heaven; one of the most remarkable of which was the probable inspiration by which she foresaw the great services which were one day to be rendered to the Church by her brother Francis. Indeed she wrote to her father, that if the glory of God was dear to him, he ought, far from recalling his son, to retain him in Paris until he had entirely concluded his theological studies, “for,” added she, impressively, “God has chosen him to be His apostle in the Indies, and one of the firmest pillars of the Church.”

The letter of this faithful servant of the Lord was long preserved, and read by many persons, who deposed to it at the process of canonization, as ocular witnesses of its contents. Don John Xavier, confiding in the words of Doña Magdalen, renounced all idea of interrupting the studies of his son; but failing in this attempt, the Enemy of man's salvation raised up dangers of another and not less grave nature. One Michael Navarro, a man of low origin, and yet baser soul, who lived at the expense of Xavier, observing his growing attachment to Ignatius, foresaw that he would end by consecrating himself as he had done to a life of humility and poverty; he therefore feared that he himself would thus lose the support upon which he depended, and also that the glory of an illustrious family would be compromised. He resolved to secure at a single stroke his own

livelihood and the honor of the noble house of Xavier, by taking the life of Ignatius. He would have succeeded but too well in this fatal design, had God not stretched forth His arm to defend the life of His servant, and to avert from Xavier the misfortune of losing such a master. As the assassin, armed with a dagger, ascended the staircase with stealthy steps, in order to fall unawares upon Ignatius, who had already retired to his chamber, he heard a terrible voice pronounce these words: "Whither goest thou, wretch? and what dost thou design to do?" Seized with terror, he rushed trembling into the presence of Ignatius, and throwing himself at his feet, confessed his odious design, together with the supernatural cause of his repentance, and humbly entreated his forgiveness.

CHAPTER II.

James Lainez, Alphonsus Salmeron, and Nicholas Bobadilla associate themselves to St. Ignatius.

AFTER Francis Xavier, the next disciples of St. Ignatius were two Spaniards of distinguished talents; the first, James Lainez, of Almazan, in the diocese of Siguenza; the other, Alphonsus Salmeron, from the environs of Toledo. The former was twenty-one years of age, the latter eighteen; but both were very far in advance of their age in all learning, whether religious or profane. Lainez was already a professor of theology, and Salmeron possessed a thorough knowledge of the Greek, Latin, and Hebrew tongues. After having studied at Alcalà, they were attracted to Paris, less from the desire of visiting foreign countries, than by the reputation for sanctity acquired by Ignatius. All which they had heard related of him in Alcalà—all that was written from Paris concerning him, inspired them with an earnest wish to study the practical science of spiritual things under so great a master; and they therefore resolved to pass over into France. It pleased God to make known to them that they had in some measure guessed his will; for they had hardly entered Paris, when they saw Ignatius advancing towards them; and although Lainez had never met with him before, yet as he had come in quest of a Saint, he judged from the gait and appearance of Ignatius, that he must be the man he

sought. Heaven had prepared Ignatius to receive him as a pupil, at the same time that it had inspired Lainez to choose him for his master. It was therefore to their mutual satisfaction that Lainez became the friend and companion of the Saint, who beheld with great joy the manner in which God favored his designs, by thus attracting towards him men of so much talent and virtue. This young man was destined not only to be the companion of Ignatius, and his assistant in the foundation of a new religious Order, but even to be his successor in the government of the Society. This is the same Lainez who, after having performed heroic labors in Europe and Africa for the service of the Church, appeared at the Council of Trent, where he excited universal admiration, assisting more than once as theologian from the Holy See, and afterwards refusing the Cardinal's hat, with which Paul III. wished to recompense his merit. He could not, however, avoid accepting the generalship of the Society, when after the death of Ignatius he was elected in his place, as one who walked more closely in the footsteps of the holy Founder, than any of his followers. But a more remarkable fact, and one which redounds still more to his honor, is, that being found worthy, by his learning, merit and superior wisdom, to occupy the first post in the universe, he would in all probability have been raised to the dignity of Sovereign Pontiff, had he not through humility fled in order to escape from that great honor; for after the death of Paul IV. twelve of the most influential Cardinals were of opinion that no one was more worthy than he to bear this weighty charge, although neither Bishop nor Cardinal.

Salmeron made no delay in following the example of his companion. They were together admitted to the Exercises of St. Ignatius, and engaged in them with so much fervor, that after having kept the three first days as a complete fast,

Lainez continued it for fifteen more, on bread and water, adding other austerities, such as the hair shirt, the discipline, and a wooden board for his only place of repose.

God employed other means to lead a fifth companion to Ignatius, Nicholas Alphonso, surnamed Bobadilla, from the place of his birth, near Palencia. He had taught the humanities at Valladolid with great success, until the desire of studying philosophy led him to Paris, where his poverty placed him under the protection of Ignatius; for being unable to provide for his own expenses, and knowing that the esteem in which Ignatius was held, procured him the means of distributing abundant alms, he solicited his aid, and obtained advantages of a much more important nature than those for which he sought. Besides the material aid which he received from Ignatius, a rich treasure of holy counsels and spiritual consolation was bestowed upon him; whereupon he gave himself up entirely to the influence of the Saint, followed his Spiritual Exercises, and became his faithful friend and companion for life.

Before making acquaintance with the three last of whom we have spoken, Ignatius had become united in strict friendship with Simon Rodriguez d'Azevedo, a native of Berzella, in the diocese of Viseo, in Portugal. It would seem, indeed, that on his death-bed Ægidius Gonsalvez, the father of Rodriguez, had foreseen the destiny of his son. Having called his children around him, to receive his dying blessing, he began with the eldest; but suddenly turning his eyes upon Simon, then a very young child, carried in the arms of his mother, Catharine d'Azevedo; "Madam," said he, "I recommend that child to you. Bring him up with particular care, for God destines him to do great things for His glory." From that time, the mother of Simon regarded him as already consecrated to God; and the Lord, for whose

service alone he was educated, bestowed upon him the most angelic innocence and the greatest apostolic zeal. The first enabled him to surmount many dangerous attacks upon his virtue from women who became enamored of him; while the second led him to conceive, like Ignatius, the desire of visiting the Holy Land, and devoting his life to the conversion of the infidels. This was in fact his motive for joining Ignatius, with whom he maintained friendly relations before Lainez and Salmeron were known to him. One day when opening his whole heart to Ignatius, and confiding all his intentions to him, he found that the same desires and the same projects had been formed by the Saint. Upon discovering this conformity in their views, Rodriguez could no longer doubt that God himself had inspired the king of Portugal with the idea of sending him at his own expense to study in the university of Paris, for the sole purpose of placing him within the reach of Ignatius, and of making him the partner of his labors. He no longer hesitated to become his pupil and companion, and was yet more fully confirmed in this design, when after having followed the Spiritual Exercises, he recognized with still greater certainty that the will of God with regard to him was, that he should adopt the state of life projected by his new director.

Such were the first six disciples whom the patriarch collected together in Paris, and three others joined him afterwards. There was yet another whom he ardently desired to obtain from God, but his wish was not gratified until some years had elapsed. This was Jerome Nadal, a native of Majorca. He resisted a long while before being able to come to the determination of following the Saint; and as his history is particularly connected with that of Ignatius, I shall relate it here, to avoid breaking the thread of my narrative.

Jerome, in order to perform great deeds in the service of God, only required the assistance of an apostle like Ignatius, who in fact used every means to attract him, as did also Faber and Lainez, with their utmost zeal; but deaf to their counsels, he firmly defended himself against them. They also employed for the same purpose, Emanuel Miona, the Director of Ignatius, who had been very successful in drawing many souls to God. Nadal gave him the opportunity of exercising his charity towards him, by choosing him for his Confessor; but when he saw that he also, like the others, exhorted him to embrace a state of life which he had already rejected, having no other arguments to use, he replied ironically, "How can you think me obliged to take a resolution which you do not follow yourself? Since it is so great an advantage to be attached to Ignatius, first give me the example, and then you may draw me after you—then I may at least begin to think of it."

Ignatius deeply regretted to see a young man who might have been so useful in the service of God, losing himself in the tumult of the world; and disappointed in his hopes, he resolved to try what influence he himself might have over him. He therefore went one day in search of Nadal, and leading him to an old and unfrequented church, entered it along with him. There, having no fear of being interrupted, Ignatius began to talk with him upon spiritual subjects, and showed him a long and forcible letter which he had just written to one of his nephews, exhorting him to exchange the yoke of the world for that of Jesus Christ. To give him a proof of perfect confidence, he proceeded to read it to him from beginning to end, insisting, as he went along, upon certain truths of especial importance, from which he hoped that Nadal would derive as much profit as his nephew. They begun in fact to touch his heart, but when Jerome felt

this he resisted his emotion, and combated the Lord with His own weapons. Taking the holy Gospel from his pocket, and showing it to Ignatius, "To this book," said he, "I keep firm; it is sufficient for me; if you have nothing better to offer me I shall not follow you, which I plainly see is your desire. I know not as yet what you are, either you or your companions; and what you intend to do, I know still less." And with these words he quitted him, and for the future avoided every opportunity of meeting either Ignatius or his friends, so fearful was he of yielding to their influence. Nadal afterwards returned to his native place, and lived there for more than ten years, always uneasy and vacillating, like a man dissatisfied with the half Christian life which he led, and yet wanting courage to embrace a more perfect one. The Gospel alone was no longer sufficient for him, as he had formerly said to Ignatius, since he would have wished an angel to descend from Heaven to explain it, and to make known to him clearly that our Lord's invitation to take up the cross and follow Him, was also addressed to himself. Such is usually the punishment of those who despise the warnings which are sent them from Heaven by the ministry of the servants of God; they vainly desire supernatural admonition; and while awaiting it, remain in the miserable servitude of the children of the world.

However, a time arrived when Jerome Nadal had recourse to the counsels of a certain anchorite named Anthony, whom he regarded as a Saint. His advice at first only induced him to adopt the salutary habit of devoting some moments of each day to mental prayer. It is true that the profit which he derived from this exercise was not entirely limited to a desire for his own salvation, for he began to form a project for associating to himself some men, capable by their learning of making themselves useful to others.

He did not remark that they might have shown him the Bible, as he did to Ignatius, and told him that they desired no other guide to perfection, than which, in truth, a better could not be found.

In the mean time, the Society of Jesus was founded, and already extended as far as the Indies; from whence Francis Xavier addressed letters to Ignatius and his companions in Europe, and spoke to them of the thousands of heathen whom he had brought to the knowledge of the true Faith. It pleased God, that a copy of one of these letters should arrive at Majorca, and that after passing from hand to hand, it should fall into those of Nadal, who eagerly perused it. He saw that the Xavier, whom he had known in Paris as one of the companions of Ignatius, had become nothing less than an apostle. Learning, moreover, from the same letter, that the Society now formed a new Order, approved of by the Sovereign Pontiff, he remembered what he had said to Ignatius some years before, and exclaimed with animation, "Oh! here is indeed a great work!" and without any delay, came to the resolution of setting off for Rome. Yet he had then no other intention but that of seeing Ignatius once more, and receiving from him some counsels which might be beneficial to his spiritual welfare. Therefore when James Lainez and Jerome Domenechi proposed that he should join them in following the Spiritual Exercises, he complained of it to Ignatius, regarding their proposal as a snare to draw him into the Society, and believing that he possessed neither the talents nor virtues necessary for making himself useful in that state of life.

The Saint reassured him, and even encouraged him to follow the Exercises; but as to the idea of joining the Society, "Do not occupy your mind about it," said he; "it must come from God; and were He to inspire you with the

desire of doing so, He would know in what manner you could be usefully employed." During the whole course of the Exercises, Nadal endured long and painful conflicts with himself, for he had commenced them with the fixed resolution of yielding to no inward emotion, and of awaiting some supernatural warning, before deciding upon his vocation. But God, who called him to become one of the Society, would give him no other sign of His will, but those inspirations which secretly speak to the heart, and which were not wanting to him. He combated then against God, and against himself, and constantly discussed the reasons for and against joining Ignatius. But having arrived during the course of the Exercises, at the meditation of *The two Standards*, he confessed himself conquered at the very moment when he appeared furthest from being so. Having thoroughly examined the motives which were to decide him to follow the banner of Christ, he experienced such perplexity of mind, such heart-rending agitation, that neither head nor heart could longer endure such agony, and he was ready to give up every thing in despair; when, in the middle of a night which he had devoted to painful reflection, it pleased the Lord to cast upon him one of those glances of peace which shed calmness and serenity wherever they fall. Nothing more was wanting to dissipate the gloom, and to appease the tempest which had distracted the soul of Nadal. Instead of that sombre melancholy which had until then agitated his mind, it was inundated with such sweet consolation, that during a moment of delightful meditation in the presence of God, he took a pen and wrote these words: "I now acknowledge, that the reasons which have induced me during so long a period to combat against myself, and which have prevented me from attaching myself to the service of God, do not even deserve an effort on my part to refute them.

On the contrary, all which hitherto disinclined me to it, now attracts and consoles me ; for, after a strict examination, I have been enabled to comprehend that self-love and the rebellion of nature had alone caused me to combat and doubt. I see the will of God so much the more evidently in my present determination, that it is equally repugnant to my senses and to the world : neither can I comprehend or relish the Spirit of God and his reign in our souls. For this reason, neither the troubles which till now I have undergone, nor the severest misfortunes by which a man can be overwhelmed, nor any sufferings invented by the demons themselves, can turn me from the resolution which I now take in the name of the Most Holy Trinity, Father, Son, and Holy Ghost, to follow the rules of the Gospel, and to keep the vows and engagements of the Society of Jesus. I am ready to do all that may be required of me, in conformity to these vows, which I here pronounce with fear and respect, but with entire confidence in the mercy of God, from whom I have received so many blessings. It is with my whole soul, with my whole power, and with my whole will, that I bind myself by these vows. To God be the glory ! Amen. 23d day of November—18th of the *Exercises*.

This promise, so solemnly made by Nadal to God, he faithfully performed, and in accordance with the words of Ignatius, employments were never wanting to him, to the great benefit of Italy, Sicily, Spain, Portugal, and Africa where he gave himself up to immense labors for the salvation of souls ; labors which were crowned with the most consolatory success. After having refused the first glory of contributing, with Ignatius, to lay the foundations of his Order, and to establish its Constitutions, he had at least the second ; that of having assisted him in the government of the Society, and of having carried and made known throughout the greatest part of Europe the spirit of its legislation.

CHAPTER III.

St. Ignatius proposes to his companions that they should adopt a uniform system of life—First vows pronounced by Ignatius and his companions in the Church of Our Lady of Montmartre.

THE moment had now arrived in which Ignatius, having collected together a truly chosen band of men, filled with zeal and courage, was enabled, in unison with them, to lay the foundation of the great work which he had so long meditated. But to bring this about it was necessary that they should decide to unite amongst themselves for the same object, as each individually was already united to him in intention. Until now there had been no communication between his followers, and each believed himself alone attached to Ignatius. To lead them to a discovery calculated to afford them as much surprise as consolation, and before binding them at the same time to God, to himself, and to each other, he prescribed to them the exercise of prayer, fasting, and other penances, to be practised until a certain day which he fixed upon. During that interval they were also to reflect, and to decide upon the state of life which should appear to them most conducive to the glory of God, and the salvation of men; after which they were to come to Ignatius, and separately communicate their resolutions to him. Then, added he, they would find that not alone should each march towards this noble goal; then their companions should be made known to them.

The time passed by—and having fulfilled the prescribed works, they all arrived on the appointed day, to give their answer to Ignatius. Each ardently desired to become acquainted with his associates in this great enterprise. When they were all assembled, Ignatius, Peter Faber, Francis Xavier, James Lainez, Alphonsus Salmeron, Nicholas Bobadilla, and Simon Rodriguez, they could not refrain from shedding tears of emotion and joy; and all prostrated themselves, to adore and thank the Lord.

There was, in this assembly, such a union of merit and talents, that each individual considered himself unworthy to form a part of it.

After a short prayer they rose, and Ignatius spoke:

“Heaven has chosen you,” said he, “from amongst many others, for enterprises of no ordinary importance. In the depths of my heart I have the assurance that it has done so for the salvation of men. In beholding such companions of your labors, how greatly ought your courage to be inflamed, and your confidence to surpass that with which your own zeal and your desire of serving God, had hitherto inspired you; for remark, I beseech you, that if each one of you individually was already capable of great deeds for the glory of God and his Church,—what strength each will receive in the union of all your efforts, when, bound together, you will form but one body and one soul! what fruits may you not expect from this junction, for the common good of all! You have had the time that was necessary for reflection—you must now decide. As for me, my only desire is, by God’s help, to conform my life to the example of Jesus Christ. None more perfect, no surer model for imitation, will ever be found. Must he not be the best of men, who comes closest to this Divine Model? Now, the Saviour was not satisfied with his own personal sanctity; he spent his life, he suffered death,

for the salvation of the world. Therefore, as far as my weakness makes it possible, I aspire to imitate him in these two points, by laboring for my own perfection, and for the salvation of my brethren. I am well aware, that were we to shut ourselves up in the depths of our own consciences, and enjoy God in the holy delights of contemplation, we should pass a less fatiguing life, one more exempt from danger, more peaceful, in short, more agreeable. But ought we to prefer our own convenience to the interests of God's glory, which cannot receive greater increase than by the salvation of the souls to whom our Saviour has consecrated his labors, his sufferings, and his death? Can we ourselves be consumed with divine love without endeavoring to revive the ardor of lukewarm hearts? Can we be enlightened with divine knowledge, and not endeavor to illuminate with it the eyes of the blind? Can we walk in the way that leads to heaven without stretching out a helping hand to those who have wandered away from the road? Shall I fear to lose some portion of the gifts of Heaven by communicating them to others, or to swerve from the right path by leading my brethren there? On the contrary, were I even to consider my own advantage only, should I not find in this an increase of merit and honor? But why should I speak to you of interest, or of personal advantages? Does that ardent and generous love which ought to burn within our hearts stop to calculate? Have we not the example of our Lord before our eyes? He who has redeemed our brethren upon Calvary, he desires it, he wills it—and shall not this desire, this wish, be sufficient for us?"

As for the execution of the plans upon which Ignatius was irrevocably decided, he told his friends, that after having in idea traversed the whole world to seek for the place where he might labor with most profit in this noble enterprise, he had not found one where he could hope for more success than

the Holy Land. He himself had formerly visited it, and had not seen without great grief, that land where liberty had been gained for the world, and the redemption effected, now enslaved by Satan and deprived of the fruits of that redemption. It was there then that he wished to carry, in the first instance, the precious seed of the faith. "Oh! how happy should I consider myself," cried he, "could I shed my blood in such a cause, in the very places reddened with the blood of the Saviour!" And as Ignatius spoke his countenance glowed like his heart. He then added, that he was resolved, while awaiting the moment for putting his plans into execution, to consecrate himself solemnly to God, so that he might henceforward belong to him alone; and that in this view, he intended to engage himself by vow to voluntary poverty, to perpetual chastity, and to the performance of a voyage to the Holy Land. After these burning words, there was a momentary silence. Ignatius waited until his companions should manifest their respective resolutions; but all hearts had spoken by his mouth, and in disclosing his sentiments, he had but expressed those of his faithful associates; for God, who had brought them together, had also animated them with the same spirit. "The Holy Land!" Such was the unanimous reply. But the Lord, who discerned in them men capable of still greater things for his glory, destined them for a less narrow sphere, for yet vaster enterprises. To their labors, and to those of their successors, he confided the whole world; and to one of them especially, so large a portion of the globe, that it would have sufficed for the zeal and labors of numerous apostles.

All then applauded the words of Ignatius, and engaged to follow him and share his labors. They then embraced each other, shedding tears of the most cordial affection; and from that moment were so united together by the ties of mu-

tual charity, that they regarded each other as brothers, and felt towards Ignatius all the love and deference due to an elder brother—all the respect which we owe to a parent. After this, the Lord, who willed that their zeal should be wholly directed towards the enterprise to the completion of which they had bound themselves, permitted the same idea to present itself to their minds, and they inquired whether, in the case of their voyage across the seas being prevented, or that on their arrival some unforeseen cause should force them to withdraw, they should not go to other countries, and convert other nations.

After mature deliberation it was agreed that they should wait in Venice for one year, and that if during that period they had found no means of transporting themselves to Palestine, they should consider themselves freed from their vow, should repair to Rome, and presenting themselves to the Sovereign Pontiff, should offer to labor for the salvation of souls, wherever it might please him to send them. But as the greater number of them had not yet terminated their course of theology, which it was absolutely necessary to finish, they agreed to continue their studies in Paris, from the month of July, 1534, at which they then were, until January the 25th, 1537; after which period the journey to Venice was to take place. Providence reserved another destiny for them.

Nothing now remained but to pronounce their vows at the foot of the altar; and they chose as the most suitable day for this, the 15th of August, the feast of the Assumption of the Blessed Virgin. In depositing in her hands the offering which they here made of themselves, the new brothers not only hoped for her special protection, but trusted that this offering of their persons would be more agreeable to the Son if received from the hands of His mother. They therefore

employed the few days which remained before the Assumption in preparing themselves by fasting, fervent prayer, and austere penance.

The most profound secrecy was to envelope their project; and they selected, as a fitting place wherein to pronounce their vows, a church built upon a hill, at half a league's distance from Paris, and called Our Lady of the Mount of Martyrs, now Montmartre. There, on the appointed day, they assembled in a subterranean chapel belonging to the church. They were entirely alone. The only priest among the brethren was Faber, who celebrated the holy mysteries. At the moment of communion, holding in his hand the body of the Saviour, he turned towards them, and each, one after the other, added to the vows of poverty and perpetual chastity, that of making a voyage to the Holy Land, and of deferring to the will of the Sovereign Pontiff. They also promised to receive no fees for the administration of the sacraments. Their vow of poverty obliged them to renounce all they possessed, when their studies were terminated, preserving only what was strictly necessary for the journey to Palestine;—but even this little none of them kept, as sufficient alms provided for it.

The vow to receive nothing in the fulfilment of the ecclesiastical functions had for its object, besides the practice of voluntary poverty, that of finding more frequent opportunities of employing themselves for the salvation of souls, when no recompense was required; and it was also a means of contradicting the calumnies of the Lutherans, who falsely accused the Catholic priests of enriching themselves as it were by the blood of Jesus Christ, and of selling the holy things for their own gain.

Their vows being pronounced, they all received communion, with such feelings of devotion and such ardent fervor

that one of them, Simon Rodriguez, continued to feel its influence thirty years afterwards, when he wrote the account of it. The sole recollection still filled him with ineffable consolation. But nothing can be compared to that which inundated the heart of Ignatius, whose happiness even surpassed that of his companions, for on this auspicious day he reaped the fruits of his labors, and beheld the fulfilment of his long cherished hopes. His spiritual family was indeed not numerous, but, as it was afterwards proved, the superior merit of each member rendered him equivalent to many proselytes.

Here we shall again remark, what various grave writers have pointed out as one of the most signal evidences of the divine protection extended over the true religion; that in this very year, 1534, in which were laid the first foundations of a Society especially consecrated to the service of the Church, and to obedience towards its Head;—Henry VIII., formerly *Defender of the Faith*, had become the cruel persecutor and mortal enemy of the Holy See. In this very year, 1534, he had published those detestable edicts, whereby every one who did not efface the title of “Pope” from all books or writings where it hapened to be, was declared guilty of a capital offence, and deserving of death. “Ineffable goodness,” cries Sanders, “infinite mercy of God towards His whole Church! In those days, when the blasphemies of Luther in Germany, and in England the cruelty of its tyrant, appeared on the point of extinguishing the outward profession of all religion, and the practice of Christian perfection; of annihilating the respect due to the Vicar of Jesus Christ, and of giving up to execration the venerable titles of *Pope* and *Pontiff*; the Spirit of God raises up men like Ignatius de Loyola and his companions, who not satisfied with imitating the perfection of other Orders, add, in order

to combat the impiety of Luther and Henry, a fourth vow to those which bind other Religious, and submit their persons as well as their works, to the Roman Pontiff! By it they bind themselves to undertake all labors, to support with passive obedience, and without even claiming the daily necessities of life, all the fatigues which he may be pleased to expose them to, for the extension of the Catholic Faith, and the conversion of infidels or sinners. "These men," continues the same author, "thus united together and formed to virtue by the beautiful Institute of St. Ignatius, took, in order to designate their Society, the name of Society of Jesus; and this holy name, together with the faith of the Roman Catholic Church, they have carried throughout the whole world, and have made both known, not only to the most remote nations and to the utmost limits of the Indies, but even to those countries of Northern Europe, seduced by the new errors, and to unfortunate England, separated from the Communion of the Christian world by the cruelty of its tyrants. At the price of their blood and their lives, they have caused the celestial torch of truth to blaze forth, even in the reign of Elizabeth, the worthy daughter of Henry VIII., and in spite of her most cruel persecutions. Thus "God hath given us another seed, for Abel, whom Cain slew." Let us return to Ignatius and his first companions.

After having fully satisfied their devotional feelings, and offered up fervent prayer and thanksgiving to the Lord, they passed the remainder of the day seated beside a clear and beautiful fountain, which springs forth at the foot of the hill where the Church stands, and whose waters have, according to tradition, been sanctified by the blood of the holy martyr Dionysius. There they partook of a frugal repast, and their hearts, filled with sweet and holy joy, concerted together upon the manner of life which they should lead

during the remainder of the time which they were to pass in Paris. Ignatius, who together with the title of Father had received that day a new effusion of the Spirit of God, to assist him in governing his children, and preventing all abatement of their fervor, decided upon certain practices to which they were to subject themselves, and which, without being detrimental to their studies, were calculated to maintain devotion in their hearts. These practices consisted in prayers, daily penance, and in receiving the holy Communion on all Sundays and feast days, which was uncommon at that period. Besides this, they were annually, on the day of the Assumption, to renew their vows in the same Church; which in fact they did during the two following years, 1535 and '36. Finally, they promised to love each other, and to consider each other as brothers.

As they were separately lodged, they agreed to assemble together occasionally, sometimes at one, sometimes at another of their respective houses. There they were to partake in common of a simple repast, and by pious conversation reanimate that mutual charity which is maintained by domestic intimacy. Thus these ties, formed by God himself, were never loosened; and so far was the first resolution taken by these admirable men from ever becoming weaker, that they all labored in concert to procure new companions, their most ardent desire being to see their numbers augmented.

Moreover, their moral and intellectual faculties seemed to have acquired new vigor, and their constant efforts were directed towards the acquirement of those sciences most calculated to contribute to the welfare of their neighbor; while the purity of their zeal seemed in some measure to double their natural capacity.

It is certain that a work undertaken solely in the view of

serving God, is really more fruitful than any other ; we give ourselves up to it with more fervor, continue in it with more constancy ; our intention is stronger and more undivided, even though the nature of the labor should be changed ; because it is never weakened, nor, if we may so express it, scattered about, by the sterile attractions of vain curiosity ; but above all, because the Father of all knowledge grants a more than ordinary share of intelligence to those who devote themselves entirely to His cause.

The city of Paris, in whose bosom the first sketch of the company had been conceived, took the title of Mother of the Society, as is attested not only by the writers who have so applied this name, but by a Latin inscription, engraven upon bronze, placed in the upper part of the church of Montmartre, and not in the low chapel near the tomb of the Martyrs ; the design being that it should be more exposed to view than it would have been in that dark and solitary place.*

Louis XIII. regarded it as a personal honor that the Society should have first seen the light in his dominions ; he styled it his Daughter : he congratulated it upon the extension which from that circumstance it was likely to acquire. " My kingdom," said that Monarch, in an autograph letter to Gregory XV. concerning the canonization of St. Ignatius—" my kingdom deserved this honor, that so great a servant of God should have come to this my city of Paris to study the sciences, to reunite his followers, and to lay the foundations of his Society in the church of Montmartre."

* *D. O. M. Siste spectator, atque in hoc Martyrum sepulcro, probati Ordinis cunas lege. Societas Jesu, quæ S. Ignatium Loyolam patrem agnoscit, Lutetiam matrem, anno Salutis MDXXXIV. augusti XV. hic nata est: cum Ignatius et Socii, votis sub sacram Synaxim religiose conceptis, se Deo in perpetuum consecrarunt, ad majorem Deo gloriam.*

CHAPTER IV.

The birth of the Society at the Mount of Martyrs, a presage of its destiny—Bad effects of the odious books published against it.

THE assistance of God had been manifest in all that regarded Ignatius and his companions: but through what mysterious motive had they been induced to seek the poor and modest church of Montmartre, when so many proud basilicæ were open to receive them? Was there not in this another providential warning, an indication of the fate which awaited the young Society? Was not she also to pour forth her purest blood in torrents, and in a foreign land? Was not her lot also to be one of fierce storms and cruel persecutions? Let us see how events have faithfully interpreted this augury.

Hardly had a century elapsed, before more than three hundred of the children of Ignatius had perished—whether in announcing the faith amongst the Gentiles, or in defending it amongst the heretics: some burned before a slow fire; some precipitated into the sea; some hewn into quarters, or slain with arrows, crucified, beheaded, pierced with lances: Others plunged into frozen or boiling waters, or subjected to the frightful torture of the *pit* as in Japan. In that kingdom alone the Society already counts more than ninety martyrs to the faith, and of these, thirty-two were burnt

alive, and thirty-three perished by the aforesaid horrible punishment.*

These long voyages amidst storm and tempest, exposed to the fiery heat of the torrid zone; the painful labor of acquiring difficult and barbarous languages; the necessity of dwelling miserably in the forests, often worse lodged than the wild beasts in their caves; in fine, hunger and thirst and that foreknowledge of the cruel tortures which awaited them, and of which death is the least terrible feature,—all this was surely a life of martyrdom. Yet it is a fact, however marvellous, that so noble, so quickening an influence seems to have descended upon the Society in the crypt of the martyrs, that our young priests of the present day fear neither suffering nor torture; and if the prayers of the petitioners were granted, half of the Society would abandon Europe for those countries where they might obtain the crown of martyrdom.

As for persecution, few societies have been so richly endowed in that respect. Attacks of every kind, and accusations of the most contrary nature, have been made against its members; and in the midst of this unequalled and implacable fury, the Society increases, flourishes, plants its foot

* The punishment of the *pit* was as follows: In the middle of a sort of well, six or seven feet deep, was erected a gallows, to which the sufferer was suspended, with his head downwards, and his hands tied behind his back. Lest the blood should stifle him too quickly, his whole body was tightly bound round with bandages. In this state he was left without food or water, until he expired, after five, six or eight days of agonizing pain, produced by the inversion of the intestines upon the stomach, and the blood which gushed from his mouth, nostrils, ears and eyes, without the possibility of his relieving himself in any way. This punishment has made more apostates in Japan, than fire or sword, or the waters which boil forth from the abysses of the mountain of Ungen.

every where; is expelled from all places; speaks and writes in every language, its sole aim being public utility; and there is no tongue which is not raised against it, no pen which is not employed to combat it. If we read the history of its establishment, we shall feel ourselves transported to the days of the prophet Nehemiah, when the Jews who were rebuilding Jerusalem, were obliged to have one eye upon their work, and another upon their enemies; when they held with one hand the square and the hammer, with the other the bow and the lance; when after placing one stone as workmen, they were forced to defend it as soldiers. We have been driven from Japan, China, Ethiopia, Transylvania, Bohemia, England and Flanders, on account of our imputed crimes. We have preached the faith of Jesus Christ to the Gentiles, we have attacked heretics, we have defended the Council of Trent, under the double point of view, of dogma and discipline; we have unflinchingly supported the Sovereign Pontiff. Often have ignominious sentences of exile been pronounced against us, and pillars erected, covered with insulting inscriptions in regard to us. We have been given up to shame and contempt; our houses have been abandoned to pillage, and our persons to the fury of an irritated populace. The books alone which have been written and published against the Society, under every form; poetry, history, romance, journals, denunciations, satires, trials, prophecies, &c., would suffice to form a library. Fifty years ago, Peter Ribadeneira published a catalogue of the writers belonging to the society. The Protestants immediately made another of their antagonists, whose names alone would form a volume. But the crafty compiler does not, like Ribadeneira, add a notice of the lives of the writers to their names. Perhaps out of consideration for the Society. Who can tell his motive? It is true that he afterwards exhorts the heads of all states to contribute with their

money to the reprinting of all the writings published against it; and at Rochelle, this enterprise was actually begun. Six volumes were printed, but it would seem with more zeal than discretion; for the compilers collected every thing they could find, without stopping to select the most important documents; "And how," says one writer, "can we, with such a method as this, ask for the concurrence of the European potentates?"

This was the state of things forty years ago; but now these writings have multiplied to such an extent, that it would be more difficult to enumerate than to answer them. Moreover they always excite curiosity by the peculiarity of their titles, or by pretended revelations of high importance to princes as well as to the public. Thus these books are seized upon, and procured at any price. In some, the name of our Society is interpreted, disfigured or condemned; mysteries are attributed to us; our hidden doctrines are said to be unveiled, our character described, our spirit anatomized as it were, our interior spied out, our obscure and hidden teachings dissected. In others, they publish our private opinions, our secret instructions; they invent a *True History* of our origin and progress, they relate our crimes. Fish-ponds are filled with children, the offspring of sacrilege, destroyed by parricides; the vaults of churches are arsenals filled with arms, to favor revolt whenever we judge the moment favorable. We abandon ourselves to nocturnal communications with our familiar demons, to obtain from them the means of disordering the reasons of the pretended reformers, and of inducing them to obey the Pope. Rich treasures, collected from the spoils of the whole world, are contained in our burial vaults. Every week we hold a council concerning the political conduct of governments, in order to further our own interests, and to shape our own enterprises accordingly.

They reckon sixteen hundred and forty-two mistresses, kept and assassinated by Cardinal Bellarmin, from whence the world may infer what the conduct of our less virtuous men must be, this monster being one of our most esteemed members. Sixty years ago, Nicholas Sanders wrote: "More fables have been spread abroad concerning the Jesuits, than concerning the monsters of mythology. Their origin, their mode of life, their Institute, their morals, their doctrines, their acts,—all have been the objects of the strangest and most contradictory commentaries. Mere dreams have been forged, which have not only been retailed in whispers, but which men have actually ventured to maintain in public, and even to print!" *

Formerly, in order to expose our Lord and his disciples to the hatred of the universe, the Emperor Maximin caused to be published and disseminated throughout all the schools in the Roman Empire, that work of Satan, entitled the *Acts of Pilate*; purporting to be a faithful narrative of the trial and condemnation of Jesus Christ, drawn from the archives of the Pretorium in Jerusalem, and filled with odious calumnies against his divine innocence. Yet they obtained so much belief, that when a Christian appeared in public, the universal cry was, "*To the fire! to the fire!*" so that they were nicknamed "*The vine-branches.*" There is hardly a single apologist of Christianity in the first ages, who does not complain of the unworthy artifice which was employed to render Christians odious to the whole world, by this publication of writings filled with the most ridiculous impostures.

* De Jesuitis plures fortasse fabulæ feruntur, quam olim de monstribus. De origine enim horum hominum et genere vitæ, et instituto, de moribus, ac doctrina, de consiliis, et actionibus, varia simul, et contraria, ac somniorum simillima, non privatis tantum colloquiis, sed publicis concionibus, librisque, impressis publicantur.

And the Society of Jesus might borrow their words, should she wish to complain, or rather may find motives of consolation in them.

Besides, we are not alone in the struggle, not alone under the burden of persecution. The illustrious and venerable Orders of St. Francis and St. Dominick preceded us in the *via crucis*; gave us examples of holiness and religious perfection, as well as motives of consolation. Gregory XIII. himself reminds us of this, in his bull *Ascendente Domino*; and in order to raise our courage, sets before our eyes the sufferings of the two Orders, which he styles, *Sanctorum Dominici, et Francisci præclarissimos ordines*. Hardly had they left the cradle, and still filled with that primitive pith and vigor communicated to them by their holy founders, when the mendicant Orders and the preaching Brothers were assailed by the most odious accusations. Their doctors were expelled from the pulpits; and they were regarded as poisonous plants, which would soon be rooted out from the Church and from the world. According to the famous William de St. Amour, these monks endeavored to usurp the principal Chairs of the University, to withdraw themselves, by Apostolic privileges, from obedience to Bishops; to introduce themselves, like devouring wolves, into families, and there to carry off their prey; utterly abandoned as they were to pride and ambition. Then they insinuated themselves amongst the great, in order to attain gradually to a place amongst princes, and to obtain their good graces. They taught with arrogance, they preached with vanity, and proudly boasted of their Orders. They resisted attacks, instead of turning the left cheek when the right had been struck. They cloaked their wickedness under an appearance of modesty; their pharisaical minds under their hypocritical manners. Why did they not, at least for the future, shut

themselves up in their cells? Why frequent courts, fill the chairs of the Universities, employ their time in preaching and study, instead of being assiduous in the choir? why not weep over their own sins, instead of condemning those of others? In a word, they were false teachers, precursors of Ante-Christ, who should be rooted up, destroyed, annihilated.

Should we not suppose that such language was applied to some anti-social sect, the enemy of God and man? The causes of this blind hatred, of this passionate invective, may be traced in part to some slight errors in some few of these religious; but chiefly to the envy of those who were furious at seeing their learning eclipsed, and certain chairs in the University decreed to some of the principal members of these holy Orders; finally to that fatal humiliation which Innocent IV., by foreign instigation, imposed upon the Order of St. Dominick, whose only crime was that of being too far advanced in science and holiness, and of being esteemed too highly. When their enemies beheld them almost persecuted by the only hand which could have defended them, they grew emboldened to commit excesses which seemed almost to threaten the Church itself with schism, or at least to cause the irrevocable ruin of two Orders which had deserved the gratitude of all Christendom.

In fact, their existence would have terminated, had not Alexander IV. been favorable to them, and had not the two great saints Thomas Aquinas and Bonaventure written in their defence. But at length this outcry so long raised against them, has ceased; and as a recompense for their long sufferings, they live in peace, and sheltered from further outrage.

The time has come in which the storm falls with most unsparing severity upon us; in which our enemies would will-

ingly see us more maltreated than Job was by his persecutors; in which we are forbidden to justify ourselves; in which it is said to us as by St. Gregory Nazianzen of the Christian philosopher: "He should present not only the left cheek to him who would strike the right, but a third if it were possible." Thus if we speak, we are vindictive; if we are silent, it is a confession of guilt: for this silence is never attributed to the patience which refuses to defend itself, but to the embarrassment which is unable to do so.

I shall not stop to consider the impotent efforts of a Lermeo, a Pascuasius, a Meseno, &c., to sully the glory of St. Ignatius, and the merits of his children. Their names and writings are stamped with a character of puerility, which renders their censures contemptible to any man of sense or taste, and their motives are so evident, that no one can be deceived by them.

But the malice of our enemies has occasionally been manifested in a singular manner. In a recently published life of St. Theresa, all the testimonies of that great Saint in favor of the successors of St. Ignatius, all the acknowledgments which she makes of the constant spiritual aid which she received from them, has been carefully omitted. "Praised be God," says she in the twenty-third chapter of her life, "who has given me the grace which has enabled me to obey my confessors, although imperfectly; and these have almost invariably been those blessed men belonging to the Society of Jesus." Their names were Balthazar Alvarez, Jerome Perez, Egidius Gonsalez, Ripalda, and Father Francis Ribera, who afterwards wrote the life of his holy penitent.

The same observation may be made with regard to the life of the great Archbishop of Milan, St. Charles Borromeo. In a new life of that Saint, more detailed than any preceding one, not a word is said of his relations with the

Society of Jesus, nor of the services which he received from them, for his own perfection, and for the reform of his Church. Yet these very facts are recorded in the first histories which were compiled and published by authors who had lived with St. Charles himself, and who had been eye-witnesses of all which they related. It is not thus that history should be written, nor can such omissions be pleasing to the Saints themselves, who, like lofty trees, bend from the highest heavens their fruit-laden branches towards the earth, to salute that hidden root from whence they imbibed the sap and nourishment which rendered them fruitful. It seems to me that in these glorious acknowledgments of the blessed, there is something touching, which at once consoles and ennobles us. Our eyes are filled with tears, our heart expands with joy, as we read these words of St. Theresa, when she says, writing to Christopher Rodriguez de Moya, concerning certain Jesuits: "They are my fathers, and if there is any good in my soul, is it to them after Our Lord, that I owe it. All pious persons are not suited to our convents, but only those whom the Fathers of that Society have confessed and directed. I do not recollect having ever admitted a single nun who was not their spiritual daughter, because they always succeed best amongst us. As these Fathers formed my soul, God has given me the grace to introduce their spirit into our houses; and if their constitutions are known to you, you will find that, upon many points, ours are conformable to them, a brief from the Pope having given me permission to that effect. Avila, 8th June, 1568."

Perhaps we ought to stop here; but our enemies are not only out of the Church; we are insulted not only by an Osiander, a Hospinian, a Lermeo, but even by those who profess the same faith as we do; nay sometimes, who have embraced the same holy vocation.

And yet that very variety which exists amongst the different religious Orders, is but an ornament the more for the Church. Why judge and condemn those whom God has called to walk in other paths? Does this not resemble the error of the ignorant, who believe that our antipodes walk with their heads downwards? *Unus quidem sic*, says the Apostle, *alius vero sic*. Perfect harmony is formed from dissonance, not from discord. "The vestments of that Queen (the Church) of which David speaks in his forty-fourth Psalm, of what tissue is it composed?" says St. Augustine.* "The materials are rich, and the colors are varied." *Pre-tiosus et varius*. "Thus then," continues he, "let there be variety not rents in this vestment"—"*in veste istâ, varietas sit, scissura non sit.*" But on the contrary, this pretension to entire uniformity, in the letter as well as in the spirit, is called by Tertullian the mother of schism, and degenerates into that desire of enriching ourselves by the poverty of others, which appears so criminal to St. Augustine. It is at least contrary to that pure zeal for the glory of God, which rejoices in all that it sees performed for His service, and which ought to rally us all together for that noble end; like the heavens, which, declaring to the earth the glory of God, communicate to it that velocity of motion which it never ceases to obey.

* *Aug. in Psal. 44.*

CHAPTER V.

Causes of the persecutions raised against the Society.

AT the moment in which St. Ignatius and his companions are about to enter upon that rocky path, which they have traced out for their successors, it may not be useless to inquire into the principal causes which have aroused so much bad feeling against us. When a navigator unfurls his sails to the wind, we see him anxiously bending over his nautical charts; carefully taking cognizance of the dangerous breakers, the narrow channels, the shallow waters renowned as the sites of many shipwrecks; let us imitate his example. The moment has arrived for boldly approaching these difficulties. Besides, we may here make use of Gretser as our guide, for that celebrated controversialist enumerates seven principal causes of the persecutions to which we have been exposed. Let us remark also that this long experience gives great weight to his opinion.

The first of these causes is, that without knowing any thing concerning us, excepting by vague reports, no one takes the trouble to examine whether it is not more just to suppose that a man may make a false accusation, when no obstacle prevents him from doing so, than to believe in the culpability of persons who are deterred from committing evil, by so many reasons, both human and divine.

In the first ages of the Church, the most odious crimes

were imputed to the Christians. They were accused of adoring the head of an ass; of daily slaughtering a child at break of day, of offering it up in sacrifice, of eating its flesh, drinking its blood, and of afterwards abandoning themselves to the most infamous abominations. Yet that was the golden age of Christianity, the time when *Christian* and *Saint* were synonymous terms. But is it not a most astonishing circumstance that these accusations were received undoubtedly as soon as they were made; that they were sufficient to cause innocent men to be condemned to torture, to the sword, to be torn by wild beasts? "Thus," says Tertullian, "the very name was sufficient. *Are you a Christian?* The whole form of trial was contained in these words. You answer in the affirmative, and from that moment you are convicted of sacrilege, homicide, and high treason. The public credulity is the sole element of conviction."

Hence arose the complaint common to all the apologists of these ancient times; that when hatred sought to condemn the Christians, there was no endeavor to prove their crimes, lest being found innocent it should be necessary to absolve them. Yet noted men amongst the pagans were seen coming forth from their blindness, and becoming new men, as soon as their hearts were touched by a ray of divine grace. They had been infidels, murderers, adulterers, robbers; and they became pious, gentle, and humble of heart; chaste, generous to the poor; yet all this availed nothing, men would not believe the testimony of their own eyes—all this, said they, might be for the public, but in secrecy, in darkness, strange things passed; and the accused were thus deprived of all means of defending themselves, so vast was the field thus opened to calumny.

Yet who does not know that notwithstanding persecution, notwithstanding the blood which was poured forth in torrents,

the faith was not extinguished. When one Christian fell, a hundred others came to fill his place; and the horrible barbarity of a people thirsting for blood, grew weary of striking, before the neophytes of the faith shrunk back before these frightful trials. Fame came, nevertheless, in aid of the executioners.

“Her crime,” says Tertullian, “is not that of spreading events abroad with incredible rapidity, but of accompanying them with falsehood; for she cannot relate the truth, without an intermixture of fable. She only exists through falsehood, and gains credit only by proving nothing. Thoughtless minds alone put trust in her; wise men yield belief to evidence only. They know that a narrative is always amplified in passing from mouth to mouth; that malice, or the habit of exaggeration, swells it, increases it, precisely as a lofty tree springs from the smallest seed. It was thus that the fatal opinion which attributed so many crimes to the Christians took root; and that which had been so easily invented, no one could ever prove.”*

I shall not here enlarge upon what the Society has had to suffer from this foolish credulity; the narrative would be interminable. We shall limit ourselves to Saxony and other Protestant countries of Germany; and it suffices to state that in these countries, all the inhabitants, even the children, are accustomed to describe us with the faces of demons, the wings of bats, and the horns and feet of goats. It is true that we share these honors with the Pope himself. Doubtless these are the portraits drawn of us by the Protestant preachers; they strike the imagination, and their object is attained; we are hated without being known.

Now if malevolence and hatred do not fear to advance

* Apol. C. 8.

assertions, of which a single glance would prove the falsehood, how much more easily may they attack the feelings of the heart, concealed from all eyes! more especially if they attribute all which to the outward eye seems praiseworthy to mere artifice and hypocrisy, fearing lest favorable inductions might be drawn from appearances.*

Are there many persons who would answer like Henry II. of France, when attempts were made to irritate him against us: "Ah! let us judge of them by their actions, since God alone knows the secrets of the heart, and the accusations of men cannot render an innocent man guilty."

Another class of accusers is composed of heretics, who in order to write against us, affect to be Catholics; and of Catholics who attack us under the mask of heresy. The first hope that by means of this disguise they will obtain some credit, but they are soon discovered, in spite of the interest which they affect to take in the welfare of souls. The second are actuated by hatred, vengeance, interest, or are instigated by

* Here one would almost be tempted to accuse Father Bartoli of exaggeration, had not facts of the same nature been repeated in times closer upon our own. When the revolution of 1789 drove a vast number of French priests to England, more than one citizen's family who received them, were constantly upon their guard against their *witchcrafts*. During the first nights of their residence in any house, the family watched by turns, and sometimes went so far as to examine whether or not they had human feet. We can guarantee the authenticity of this fact. The chapelet especially was a mysterious charm, looked upon with terror. On the other hand, is not the personification of a Catholic monk still to be found, according to the ideas of many persons, in that Abbé, whose waist according to Bürger three persons could not span?

"Der Piafflein, das wuszte sich besser zu hegen,
Sich weidlich am Tisch und im Bette zu pflegen,
Wie Vol Mond glauzte sein feistes gesicht,
Drei männer umspannten den schmeerbauch, ihm nicht."

Note of the French Translator

some violent passion which transports them beyond the limits of ordinary malevolence. The most common mode of tactics amongst the heretics, consists in suppressing their names, or in assuming others, so that should their doctrinal errors become manifest, the work may still be attributed to a Catholic pen. Thus when we undertake to convict them of falsehood, the first phrase which presents itself to us is the following : *Atheus sit, an Judæus, hereticus, an schismaticus, ater, an albus, jesumastix procacissime, ignoro : catholicum esse non credo ; christianum vix puto.* It was thus that Stanislaus Rescio la Spugna began, when endeavoring to efface the blemishes with which the Society had been stained by a certain young man, partly schismatic, partly Zwinglian, but nowise Catholic, who concealed his true name under the simple title of a Polish gentleman.

A third species of attack is covered by constant protestations of patriotism and zeal for the public welfare. Of this nature is the *Oratio sincera*, addressed to the king of France, and consisting of a tissue of falsehoods ; such is also the *Patrocinium veritatis*, filled with such manifest untruths, that in answer to it, it would be sufficient to change the first letter of its title, and to call it *Latrocinium veritatis*.

One of the later inventions of our enemies was to have a work printed, purporting to be written by us, and which has for its title, *Private opinions and secret instructions of the Society of Jesus*. By it they wished to prove that we had two Institutes ; the one holy, and publicly acknowledged, which had been bequeathed to us by our Founder, and which we produced pompously ; the other, private and political, confided by the general to the superiors alone, which was composed of various methods of growing rich and forwarding our own interests by the guidance of souls ;

making a traffic of religion. To cover the imposture more effectually they supposed these instructions to have been published by the Reverend Capuchin Fathers, into whose hands they fell, said they, when the Protestant Duke of Brunswick, called Bishop of Halberstadt, after having given up our college of Paderborn to be plundered, gave them a part of the spoils. But those whose duty it is to expose falsehood, when it endeavors to pass for truth, once more tore off its mask, and revealed to the whole world, if not the name of the author, at least the true nature of this odious work, falsely attributed to the Society. It was therefore prohibited in Poland by the Apostolic Nuncio, the Bishop of Cracow; in Spain, by the court of the Inquisition; and in Rome by the cardinals, members of the tribunal of the *Index*, who by a solemn decree, pronounced its condemnation.*

Although we find more malignity than talent in these iniquitous productions, they have excited so strong an impression against us, that no statements have been able entirely to efface it; for men listen to an accusation more readily than to a defence, and falsehood frequently gains credence more easily than truth. Yet the time will come, I doubt not, when we shall glory in these very attacks; when we shall show them like honorable scars; when they will be our consolation in vigils and labor. It gives me pleasure to transcribe here the words of Father Francis de Villanova to a

* Die 10 Maie 1616, in sacra Indicis illustriss. S. R. E. Cardinalum generali congregatione habita in palatio illustriss. et reverendiss. D. Cardinalis Bellarmini, facta relatione cujusdam libri cui titulus: *Monita privata societatis Jesu*. Notobrigiæ anno 1612, sine nomine authoris: illustriss. D. D. Cardinales decreverunt, præfatum librum, utpote false Societati Jesu adscriptum, calumniosum, et diffamationibus plenum omnino esse prohibendum, prout de facto illum prohibuerunt &c.

young man whom these various accusations had strongly prejudiced against the Society.

“Suppose,” said he, “that a company of skilful dancers perform a ballet, the figures of which have been composed and arranged with great skill. If some one who is a perfect stranger to the art of dancing, were to see it executed from a distance, we must not be astonished if the performers appear to him a collection of madmen or of drunken persons, who leap about without any other rule for the movement of their feet, than the caprices of a head disordered by the fumes of wine; but he who sees them nearer, and who is a connoisseur, observes that all their motions are foreseen and regulated, and that they follow the sound and time of the music with perfect precision. He admires their skill, and is not at all disturbed by being told that others, who are ignorant of the art, are turning them into ridicule.

“And so it is with those who pass their judgment upon things which are entirely beyond the reach of their vision and understanding, as well as of their affections.”

As for Catholics, there are some who are so but in name; men without God, without faith, and who would openly desert their religion, were they not held back by some remains of shame. A life differing from their own is an offence to them, and the very sight of one who so lives, seems to them a reproach upon their own conduct and sentiments. Therefore, to profess open war against vice, to declare it publicly, is to inflict a personal grievance upon them; for those who are the adversaries of their favorite vices, they regard as personal enemies; and their irritation arrives at its height when they believe that their interests are in danger.

But what should we gain by collecting here the titles of all the works whose authors have not even dared to affix

their own names to them? The man who respects himself, gives no other answer to anonymous communications but a dignified silence. Let us imitate this example, and let us rather remember those beautiful words addressed by Paul IV. to the first General Assembly held by our Society:—"Do not expect," said he, "to receive better treatment than the Saints of the Old and the New Law. You will experience a like fate. Many will neither receive you nor your doctrine; to persecute you and to put you to death, will seem to them meritorious in the sight of God. Our age, which hath witnessed the birth of this blessed Society, is an age of many troubles. We behold the Church almost every where exposed to the most violent attacks, to the most cruel persecutions. It is not only the inhabitants of newly-discovered regions, who launch their shafts against the spouse of God; no, it is even those who, together with ourselves, glory in the name of Christians."*

Besides, they have dared to reproach the whole Order with the faults of some individuals; and because some few branches have produced bad fruit, they would willingly have laid the axe to the root of the tree, and felled it. Strange logic! To seek for impeccability out of Heaven! "Human virtue," says St. Ambrose, "is a lamp which sometimes becomes extinguished, and emits a nauseous odor."

* *Ne putetis vos melioris esse conditionis, quam legis utriusque sanctos Dei legatos. Similiter vobis continget. Multi enim non recipient vos, nec doctrinam vestram, sed persequentur vos, et interficient, obsequium se præstare Deo arbitrantur. Perturbatissimum enim seculum hoc est, quo Dominus vocavit istam beatam societatem. Ecclesiam Dei diris modis vexari, et ubique fere oppugnari videmus. Oppugnant Christi sponsam, non tantum à fide alieni barbari et qui in novis insulis Christianum nomen hostiliter insectantur, sed etiam illi, qui communi nobiscum Christianorum nomine gloriantur.*

If a religious Order were to be condemned because sinners are to be found in it, all would be condemned equally; but that alone deserves to be so, where sin may be committed with impunity. If he who sins is punished, his very faults, like the dark shadows in a painting, serve to bring out the lights, to distinguish and classify the different objects, and to show to all men that the rules are observed and order maintained. It is thus that God draws His glory from our sins, although by a wise disposition, His justice punishes them. But if one alone is guilty, on his head alone be the condemnation. The whole college of apostles was not doomed to die because Judas deserved death. Besides, could it be credible that so many thousands of men, for the most part unknown to each other, should be so completely identified with one another that the evil committed by one single individual, ought to be attributed to the whole number, and justify universal hatred and contempt towards the whole body? If our detractors have not that benevolence which covers the faults of a few with the virtues of many, let them at least have the justice not to attribute to all the errors of a few.

“This manner of judging is very intolerant,” said St. Augustine, in a letter which he addressed to his people; “there are persons who endeavor to discover, and are rejoiced to learn that a bishop, a priest, a monk, or a virgin consecrated to God, has fallen into some faults, that they may afterwards take it for granted that many others have done likewise. These very people know that unfaithful wives have existed, yet they do not repudiate their own; nor do they accuse their own mothers of sin. But if they hear a false accusation spread abroad, or perhaps a real fault related of a person whose life had until then been exemplary, they endeavor to make it be believed that all those

who lead the same kind of life, must be guilty of the same faults."

See to what such an abuse of reasoning would lead. In every community; where one individual has committed a fault, all must be considered equally guilty. Why not, in the same way, suppose that all are innocent where some are so? Such a general argument can prove nothing; nor can any thing be more unjust than to judge of the will of some by that of others, for in a numerous society of individuals, opinions not only differ, but are constantly opposed to each other. Therefore to select from amongst so many writers belonging to the Society, the opinions of one only, whether erroneous or contrary to the interests of those who condemn it, and then to give them as the doctrine of the whole body—is that acting justly? I do not allude here to opinions which are condemned as belonging to us, and yet which were published long before any of us had even learned to read; but to those whose authors conceal their names, that the blame may fall upon us alone.

Another reflection may have some weight with those to whom the study of our corrupt nature is familiar. Men who lead evil lives, with difficulty believe in the innocence of others; as one who afflicted with vertigo, beholds every thing turning around him. And this is more especially the case, when, through a long habit of evil, a man has lost all power of renouncing sin, and then believes that this weakness arises from a radical impossibility of resisting his inclinations. Thus the greater number of those who sin, especially against purity, console and excuse themselves by believing that all have the same inclinations, and that all yield to them, and that he who conceals them with most care, may be the most prudent, but is not the most innocent. Thus our detractors are grievously tormented when they perceive

in us some increase of virtue, of talent, or of credit; and as the course is odious to them, they shut their eyes in order not to perceive it, and endeavor to persuade themselves that it does not exist. Nor are there any fables, however absurd, which they have scrupled to publish, in hopes of injuring us. Some years ago an author did not fear to affirm that St. Francis Xavier had been only a secular priest, and had never made a religious profession. It would indeed seem that we were disposed to try the patience of our readers, were we to stop here in order to contradict paradoxes such as these, yet as they have been repeated from Christian pulpits, it may be well to attempt a simple refutation of them.

Our enemies had beheld the Sovereign Pontiff bestowing upon Xavier the title of the new Apostle of the Indies, by reason of the splendor of his sanctity, and of his admirable works. They had heard of the numerous kingdoms into which he first carried the light of the Gospel, of the prodigious number of infidels whom he had himself baptized, of that gift of tongues which had been granted him, of those continual miracles by which it pleased God to glorify his servant; all which reflected a splendor upon the Society, insupportable in their eyes. It was requisite then to throw some doubt upon a fact until then undoubted; and if they have not succeeded in deceiving the majority, some at least have fallen into the snare; and those who propagated such falsehoods could hope for no more.

But whence shall I draw proofs to make manifest a truth already so notorious? for there are things in themselves so evident that they may be compared to the light of Heaven, which it would be in vain to point out to one who persists in denying its existence. No one will deny that Ignatius bestowed upon Xavier the office of Provincial in the Indies; that afterwards he ordered him in virtue of the authority

which he had over him, and of the obedience which Xavier owed him, to return to Europe; that Xavier gloried in being a member of the Society, and for this blessing rendered thanks to God in a vast number of his letters; that he governed according to the right granted him by his office, sometimes admitting new members, and at others dismissing such as he considered unworthy to remain, even Superiors. Who does not know that he renewed his religious vows every morning; that he wore in his reliquary, along with the name of Ignatius, extracted from one of his letters, and a fragment of bone of the Apostle St. Thomas, the formula of his solemn profession, which it is customary in the Society for each member to write with his own hand? Who shall attempt to deny these facts?

As for the functions of Apostolic Nuncio, can we doubt that he fulfilled them, when we read the apostolic briefs conferring that dignity upon him? These expressly declare that they are addressed to Xavier, in order that without any opposition, and with the powers granted to that effect, he might exercise, whether in Ethiopia, should he go thither, or in the Indies, the ministrations proper to the Institute of the Society, viz., preaching, the administration of the Sacraments, and in short all things necessary to the salvation of souls. Moreover, Salmeron and Codurius, two of the first companions of Ignatius, were also named Apostolic Nuncios, by Paul III., in March, 1540, six months before the Society was established by that same Pontiff as a religious Order. Before the ensuing year, Salmeron set out for Ireland, the place of his destination, with Pasquier, named Nuncio, to replace Codurius, who had died in the interval. Did that prevent them from making their solemn profession in Rome? or, in order to make it, did they demand a special permission from the Pope? or did they receive in consequence a new

brief? If it is answered that the Pope, by expressly mentioning them in the bull which instituted the Society a religious Order, gave them a tacit and virtual dispensation from this solemn profession, it follows that since Xavier is expressly named, he participated in this dispensation. But what will be said if it is proved that he was a professed Religious of the Society, even before he became Nuncio? Yet this fact is incontestable.

Ignatius received an order from Pope Paul III., to send into Portugal, to pass from thence to the Indies, two companions of his own choosing, instead of the six whom King John III. asked for. He chose Simon Rodriguez and Nicholas Bobadilla; but as Xavier was destined by God to become the Apostle of these distant countries, Bobadilla, attacked by a severe and prolonged illness, could not undertake the voyage. Then Ignatius sent Francis Xavier in his place. He received the order on the 15th of March, and set out the following day; but as the Apostolic authorization, declaring the Society a religious Order, was then daily expected, he consigned the following resolutions to writing.

First, he assented beforehand to all the rules and constitutions which St. Ignatius and his companions remaining in Rome, should establish; he approved of them, and promised to conform to them in all things. Secondly, he gave his vote that Ignatius should be elected general of the Order. Thirdly, he then engaged himself by religious vows for the time when the Order should be recognized as such, and charged James Lainez to make known this writing in his absence. We still possess this document amongst our archives in Rome, and I here transcribe the last part of it, that is to say that which regards the vows, and translate it word for word from the Spanish.

“ When the Society shall be recognized, and the general

elected, I engage myself now, for that period, to perpetual obedience, to poverty, and to chastity. I beg my very dear father in Christ Jesus, James Lainez, for the service of God our Sovereign Lord, to present, in my absence, this writing and these three religious vows to the chief who may be elected, and from this moment I engage to observe them. In testimony whereof I sign with my hand the present writing. Given in Rome, the 15th of March, 1540. Francis."

We shall now show that the Society was raised to a religious Order, several months before the nomination of Xavier to the dignity of Nuncio.

I discover four briefs of Paul III., relative to the Nunciature of Francis Xavier, and to that of Simon Rodriguez, who was named at the same time.

The first is dispatched on the 27th of July, 1540, and addressed to John III., king of Portugal, with the power of keeping it, or of communicating it to them, according as it suited him best to retain them or not in Portugal. In it, they are declared *Nuncios*, and authorized to preach the Gospel, to explain the Scriptures, &c., &c. The second bears the date of the 2d of August, of the same year, and contains some new powers, such for example as those of reconciling heretics with the Church, dispensing with irregularities, &c. The two last are of the 4th of October, and only contain recommendations from the Pontiff to the Emperor of Ethiopia, and the kings of the Indies, in favor of the two *Nuncios*.

From all this it is manifestly proved that Xavier was not made Nuncio at his departure from Rome, since the briefs which gave him this dignity were not expedited for four or five months after he had left it; moreover, the king, who, as I have already observed, was free to deliver or to keep the briefs, did not in fact give them until the audience in which

Xavier took leave of him, before his departure from the Indies, which happened on the 7th of April, 1541, seven months after the Society had been declared an *Order*. This is unanimously affirmed by all the historians.*

We see from a letter entirely in the handwriting of Xavier, and signed by Simon Rodriguez, the letter being from both, that on learning that the Company had been raised to an *Order*, he made his profession in it.

But why should I seek for new proofs, when I have before my eyes the declaration of the very Sovereign Pontiff, by whom Xavier had been created Apostolic Nuncio? He reckons him, with nine other members of the Society, in the number of the first Fathers, in the bull beginning with these words: *Regimini militantis Ecclesiæ*; and in a second, *Injunctum nobis*, dated 1543, at which time Xavier was in the Indies, he again places him with all the others, and entitles them collectively, Religious of the Society of Jesus. We find this same declaration repeated in a bull of Julius III., (*Exposcit debitum*), dated 1550. If we inquire into the views of the Sovereign Pontiffs who have lived nearer our own time, upon this subject, we shall find Gregory XV. hearing and approving of the statement made to him in consistory, by Cardinal Maria Del Monte, in which he declares and proves by the acts of his canonization, that Francis Xavier was a *Religious*, and in subjection to the orders of St. Ignatius.

In fine, and this is equivalent to a sentence and public definition, the commemoration of this Saint is placed in the Roman Martyrology, accompanied by these express words. *In Sanciano Sinarum insula S. Francisci Xaverii, Socie-*

* Orlandin, *Hist. Soc.* I. 3, num. 41. Tursell, I. 1, c. 12, et Lucena, I. 1, c. 10. *Vit. Xaverii.* Maffie, *Hist. Ind.* I. 12.

tatis Jesu, Indiarum apostoli.—We have dwelt thus long upon this subject, much more to unmask the malignity which engenders so many and such evident falsehoods, than to bring forward proofs of a truth too well known to require any defence.

One circumstance which has in no small degree contributed to raise up violent storms against the Society, is the malice of apostates, and of those who have been expelled from it. Whilst they were members of the Society, they attached themselves to it in proportion to the advantages which they expected to derive from it; but their hopes having vanished, they have become the accusers of those whom they had not the courage to imitate. Heaven has no greater enemies than the demons who were precipitated from thence, nor the cloisters more bitter adversaries than the apostates who have fled from their shelter; since by employing every artifice to throw discredit upon the religious Orders, they hope to conceal the causes of their own expulsion.

“I shall tell you frankly,” wrote St. Augustine to his flock, “and it is before God, who reads my inmost soul, that I speak to you; since I began to serve Him, I have never known more holy souls than those who have sanctified themselves in monasteries; as in the same way I have never known worse men than those who have become perverted there. Hearing unceasingly that sentence of condemnation repeated, ‘he is not fit for the kingdom of God,’* these guilty souls conduct themselves like desperate men; they are like the ancient gladiators, destined to death, whose insolence was intolerable, because ‘they have nothing to fear and are most to be feared.’”†

It was formerly false brethren of this description who

* Aug. *Tract*, 33, *In Joan.*

† *Epit.* 37.

produced the works entitled *Historia Jesuitica, de modo agendi Jesuitarum*, and others of the same nature. They presented the Society under the most blamable aspect, because it appeared to them so, in not having raised them, according to their pretensions, to offices to which they had no right. If those who under the semblance of Reformers have been the persecutors of our Order, had obtained during their residence amongst us, the eminent posts which they aspired to, it would have appeared to them all that was holiest, wisest, and best governed; whereas they have represented it as presenting a monstrous medley of order and disorder, and worse than all as requiring reformation and correction, from the very persons who have left it solely to avoid subjection to its laws and disciplinary penalties.

We would ask also, does it require much talent or science to compose a book of the fragments of letters from the Superiors, or of the canons and decrees of the General Congregations, presenting them under a false light?

Let us give one single example amongst a multitude of others. A certain Arsenmüller entered into the Society, in all likelihood rather as a spy of the heretics, than with the intention of establishing himself there. He remained but a short time, it being impossible for a Lutheran, greatly inclined to sensual pleasures, to play for any length of time the part of a spiritual man. He therefore left the Society, carrying with him the constitutions, in order to write commentaries upon them, with which he afterwards filled his book, entitled *Historia Jesuitica*. He more especially discusses and condemns the rule which imposes upon us that submission towards our Superiors, which we owe to Our Lord himself. He quotes very exactly the precise words of the text; but not without uniting to this the common artifice of sectarians, using truth as a coloring for his own falsehood.

Thus he dares to assert that as their own villanies do not suffice for the children of Ignatius, they also bind themselves to execute all those which their Superiors may be pleased to order; "for," adds he, "he who promises to obey *in all things*, excepts none; neither theft, nor homicide, nor perjury." It is well known how much credit this infamous assertion obtained, as is proved by the many writings in which this total dependence upon the Superiors is called *the obedience of assassins, a yoke worthy of the brutes*; so easy is it to calumniate an Order, by means of its own Institute, in the minds of those who only know it through these artful quotations. If Arsenmüller had transcribed the whole rule, and consequently added the words which immediately follow those above cited, it would not have been in his power to hold us forth to the universe as men ready to fulfil the orders of a criminal will; for it is there expressly declared, that we must obey our Superiors in all that is not sin.

We see the same method of proceeding in regard to the letters and counsels from the Generals of the Order. Placed upon an eminence, like vigilant sentinels, they have under their eyes all this vast Society committed to their charge. Now and then they raise their voices, whether to exhort, to warn, or to command; but before doing this, they do not wait until an abuse has become universal, although in blaming it they always speak in general terms, and as soon as they perceive, endeavor to uproot it. For this reason they give public counsel, useful to all; a remedy for the weak and infirm, and a preservative for others. The same may be said of the general Congregations, in which salutary ordinances re-establish or perfect the observance of the rules; a method which, far from producing relaxation or disorder, is, on the contrary, the only means of avoiding both. There are some things which must be vigorously combated from the very be-

ginning, because they might become serious in their consequences; and it is a wise mode of action to oppose gentle authority to that which is less an evil for the few, than a danger for the many.

Thanks be to God that all men are not yet so blinded nor so devoid of judgment, as to be unable to recognize in all this the artifice of the calumniators. They have done more for the honor of the Society, in proving by their apostasy that ambitious men cannot live there, than they have thrown discredit upon it, by making some quotations from its Institute, in a manner calculated to make it appear monstrous, even as certain concave mirrors entirely disfigure the objects which they represent.

CHAPTER VI.

Profit which the Society derives from the persecutions of which it is the object—
Special protection of the Holy Virgin—The Society of Jesus, which took birth in
the Sanctuary consecrated to Mary, is protected by her as her own property.

HAVE we not wandered far away from the Mount of Martyrs and its influence upon the rising Company? No; for we have not left the circle of persecutions. And let us not forget that although Jacob wept for his son's death, when he beheld the bloody remnants of his garments which the perfidious brothers presented to him, yet in later days, Joseph was restored to be the joy of his old age. We also behold our vestments torn by exterior attacks, but the grace and protection of God remain to us. Since the foundation of the Society, says Father Nadal, God has begun by exposing it to persecution, whenever it has been his design to elevate it. St. Ignatius feared for the Order nothing but too much tranquillity. He was once surprised with a sad and depressed countenance, a circumstance astonishing in a man whose impassible physiognomy always indicated the profound peace of his soul. He was in fact afflicted, because he observed that in a certain province, the affairs of the Society went forward with too much tranquillity; and that its members enjoyed equally the favor of the court and of the people. Ignatius judged from his own experience. When he was solely occupied with the care of his own soul, and his own

progress in perfection, no one thought of ill-treating him; on the contrary, he was venerated as a Saint; but was he occupied with his neighbor, they took up arms against him, and he soon found accusers, imprisonment, and chains; he was treated as a seditious disturber of the peace, and ordered to be silent. "You enjoy a long truce," said one of his friends to him in Paris, when the Saint, who as yet knew French but little, could not labor for the salvation of souls "It is true," replied he, "the world grants me a truce, because I do not make war upon it; but let me once come out of the camp, and you will see Paris up in arms against me."

Such were also the sentiments of Francis Xavier and Francis Borgia. The first trembled whenever there was a cessation of persecution against him or his Order; the second hoped that after his death he might from Heaven behold the Society always persecuted. And should we now fear because we are so? Should we not rather regard it as the guarantee of our future welfare, as the pledge of our prosperity?

Besides, our observation is applicable to all religious orders; they have in reality nothing to fear but from themselves. The arrows of the infidels may make us martyrs, the hatred of heretics may be aroused against us; the prejudices of Catholics themselves may pursue us; hatred, arrows, and prejudices will only serve to purify us, to make us prudent, to draw us into closer union, and to teach us to rely on God alone. Our dangers can only be internal, and they would be great, indeed, if ever private intimacies, those sources of division, were to arise and overturn order, and break the chain of general union, in which our force should consist. Also, were a marked preference in our favor to be the fruit of intrigue and not of merit; were we to obtain the affection and protection of the great, at the expense of

religion, and to its injury ; were we to tolerate their weaknesses, under the miserable pretext of suffering a lesser to avoid a greater evil ; were we either in consideration of the public homage rendered to great talents, or actuated by the hopes of personal usefulness, to relax, in certain cases, the discipline rigidly observed towards persons of less importance ; “ if, in short,” as St. Gregory Nazianzen says, “ whilst the tempest raged without, the sailors, divided amongst themselves, raised a storm yet more terrible within the ship ; ” then, without doubt, our danger would be great, and our position deplorable.

Persecution, I repeat, will always be a blessing for us. In this respect the servants of God, the Saints, are unanimous, and their opinion is well worth that of the world. A Dominican friar wrote against us, and omitted nothing which could render the Emperor and the public unfavorable to our Order. The grave and pious Louis of Granada is informed of this by one of our Fathers, and immediately writes him the following letter :—

“ God knows with what pain I have read the letter which you have written to me ; although I desire to see you prosper, I would not that it were so much at our expense ; for in this species of traffic, the damage is to him who does the injury, and not to him who receives it. I am aware that Our Lord knows how to sweeten the waters with salt, to cure the eyes of the blind with mud, to multiply the children of Israel by the persecutions of Pharaoh, and Christian people by that of tyrants. I know that He employs His adversaries to bring about His designs. The children of Jacob, in selling their brother Joseph, intended to prove the falsity of his dreams, and did only justify them : and this I think is precisely the result which will be produced by this last attack, whose object is to destroy the Society of Jesus. It

will only serve to render it more humble, more holy, more exemplary, more circumspect, and consequently more estimable. Thus the very means chosen by this friar to subvert it, will serve in the hands of God to raise it up : and so it may truly be said, that he hath labored more for you than you have for Antichrist, as he pretends. As for me, I feel very certain that He of whom Job said, *Quis ponit ventis pondus*, and who sent unto Paul that sting of the flesh, in order that the grandeur of the revelations made to him might not inflate him with pride, has prepared this trial for you, in order that the esteem and praises of men might not excite your vanity. Remember, then, that the seeds which are put in the ground sometimes require a soft air, and sometimes frost, so that the one may make them sprout forth, and the other give their roots time to penetrate into the earth, and strengthen there. The same thing is necessary for the spiritual seed which God sows in His Church, for His own glory. For if the sweetness of praise, when not carried to excess, encourages the development of virtue, yet tribulation developes its strength. Let your Reverences then rejoice in being treated like the primitive Church. Woe to the Company of Jesus, when combats and persecutions shall no longer exist for them ! I entreat you to pray God with the fervor of perfect charity, that He will not punish us for the fault of one of our members, which I fear more than any other misfortune. *Lisbon, 31st March, 1536.*"

But if persecutions have indeed been good for us, here is another protection, a more gentle influence, whose effects are not made known to us by sorrow ; it is that of Mary. The Society was founded by the first Fathers on the solemn day of her feast, and in a church consecrated to her worship. They chose her for the special patroness of their intended labors. And it does truly seem, that from that moment,

there was established, as it were, a mutual exchange of tenderness and devotion ; of sincere attachment on the one side, and on the other of efficient assistance, and providential manifestation. There is not only the gratitude and respect which servants feel towards a good mistress, but rather the affection and indelible union which reigns between a mother and her children.

Let us reflect for a moment upon the multitude of young men placed in our colleges under the particular invocation of Mary. What fruit enduring through life, what deep roots of piety are implanted in the heart, when on those days consecrated to the Queen of Angels, our pupils are seen approaching the Sacraments, visiting the hospitals, distributing alms in private, and practising all those works of charity of which their tender age is capable ! At blessed moments like these, the dew of Heaven falls mysteriously upon their souls, to water, fertilize, and develope the germ of faith, whereof the rough bark shall one day be enabled to resist the storms to which in riper age it may be exposed.

It would be easy to write a whole book, filled with the numerous marks of bounty which our cherished Mother has lavished upon us. Let us here consider but one ; that which she bestowed upon Ignatius himself. It was to the Holy Virgin that he especially owed both his conversion and that angelic purity, which he seems to have bequeathed as a precious inheritance to his sons. Is it not a marvellous circumstance, that, mingling as the members of our Society do with persons of all ranks and of all ages, their morals have never yet suffered ? Sometimes cast upon distant shores, amidst the corruption of barbarians, and the degradation of savages, they have always been seen to conquer all the snares of sensuality. At others, in our most brilliant European cities, where luxury displays all its charms, in-

dustry its fascinations, and the world its seductions, no one has yet ventured, with any shadow of probability, to accuse these servants of God of yielding to the allurements of the passions. To whom can we attribute so extraordinary a favor, if not to that immaculate Virgin, who always obtains from her Divine Son graces precious in proportion to the perfect trust and ardent love testified towards her? It is then Mary herself whose sacred hands have rocked the cradle of our infant Society in the Chapel of the Martyrs. And again it is she who receives it in Rome, in her Church of Our Lady della Strada. Where, in fact, could a more propitious place for the foundation of our Order have been found?

Fifteen years later, St. Francis Xavier, who had chosen the Mother of God for his guide through all his perilous voyages, landed at Japan on the very day of the Assumption, and opened a new field for a long succession of martyrs. And on beholding such admirable goodness on her part, we have proved the depth of our gratitude. In all our tribulations, it is to Mary that we betake ourselves; it is the intercession of Mary that we implore, and our trust in her has never been deceived. No day passes in which our prayers do not arise towards her, to ask her protection, or to return thanks, whether we weep or whether we rejoice. From time to time the voice of our generals may be heard, exhorting us to continue. "Love her," they say, "as your Mother; serve her as your Sovereign Lady;" whilst the good Father Martin Gutierrez exclaims, "Friends, we are all, yes, all collected within the ample folds of her royal mantle!"

CHAPTER VII.

Life of St. Ignatius in Paris—His conduct—His journey to Azpeytia and other places—Honors and conversions—Ignatius is received in Azpeytia as a Saint, and remains there three months—His works, and the fruits of his zeal in that city—He humbles himself to a Carthusian, his former master, and speaks to him of his project of forming a Society.

THE companions of Ignatius, after having pronounced their vows, united together, if not in the same house, at least in one common mode of life. They ardently pursued their literary studies, and endeavored to advance in the path of perfection. Ignatius himself, not satisfied with the observance of the rules which he had prescribed to others, followed the suggestions of his fervor, in all works which could be useful to his neighbor, or which tended to his own sanctification. At half a league's distance from Paris, in the direction of Montmartre, there was a plaster quarry, hollowed out at the foot of a hill, where different apertures had been cut. There, in a dark and hollow cave, Ignatius, far from the tumult of the city, would sometimes pass whole days in penitential exercises, and whole nights in prayer. He often went also to a church called Our Lady of the Fields, situated in the faubourg St. Germain, the lonely position of which rendered it well fitted for meditation. It was especially whenever his external occupations and studies had deprived him of a great part of the time which he would willingly have devoted to prayer, that he came into this soli-

tude, to renew the strength of his soul by contemplation and austerities. These retreats never made him neglect any works of charity. He brought back several heretics to acknowledge the truth, and was the means of leading a vast number of persons into monasteries of different Orders.

One day, after having with his own hands dressed the sores of a poor plague-stricken beggar, he felt the first symptoms of the malady, and was obliged to absent himself from the college for some days; but he was delivered from this danger by a miraculous cure.

The life of Ignatius was entirely passed in such acts of devotion to others. Those who had the opportunity of observing him closely, were filled with profound admiration at his conduct. A celebrated doctor, named Peralta, had placed himself under his spiritual direction; and this doctor was afterwards called upon to testify upon oath to the conduct of the Saint. He replied, that the holy and charitable works of Ignatius, of which he himself had been an eye-witness in Paris, appeared to him, of themselves alone, to merit canonization.

Meanwhile, God permitted him to be attacked by violent inward pains, which increasing daily, reduced him to a state of such extreme weakness, that they rendered him unable to practise any other virtue but that of the admirable patience with which he endured them. All remedies having proved ineffectual, the physicians decided that the only remaining hope of cure was from the effect which might be produced by his native air; and his companions so earnestly importuned him to try this remedy, that he at length consented to do so. It is true that he took this resolution more for their personal advantage, than in hopes of obtaining any relief for himself. He wished above all things to preserve them from the dangers which would have accrued to many of them, from

taking a journey to Spain for the arrangement of their own affairs. For Xavier, Salmeron, and Lainez were under the necessity of returning thither, in order to terminate definitively the renunciation of all their property, as required by their vows. But, besides the inconvenience which might have resulted from their dispersion, Ignatius, who knew all the charm attached to the paternal mansion, the powerful influence of family ties over the heart, and how frequently they allure it from its vocation, appeared to do willingly for the sake of his health, that which he undertook in reality only for the welfare of his companions. But at the moment of his departure an unforeseen obstacle presented itself. Certain doubts had again arisen in the minds of some persons, as to the orthodox nature of the doctrine taught by the seven men, who had united together to follow a mode of life so entirely out of the common way. It was known that the plan of this life had been traced by Ignatius; and this was sufficient cause for his being summoned before the Inquisitor of Paris. It was said, that the effects of the doctrine being new, the doctrine itself must have the same character. Was it dangerous or salutary, who could tell? and if it were useful, why keep it secret? Besides, added the accusers, nothing is more easy than to discover the truth. Why not examine a certain little book composed by Ignatius, and by means of which he attracted so many disciples?

But God directed all these different suspicions with higher views. Some years later, the persecution which was to arise against the Society of Jesus in Rome, being founded in a great measure upon the false report which was spread abroad, that the companions of Ignatius had fled from Paris to escape being burned alive, it pleased God that a thorough examination should now take place in Paris itself, so that

afterwards the examiner was able to give testimony to their innocence.

The Inquisitor had a high esteem for the virtue of Ignatius, and especially for his religious zeal; for he had brought many heretics to him to be reconciled to the Church. Nevertheless, to fulfil the duties of his office, and to satisfy the importunity of the accusers, he secretly made inquiries into his life and teaching, and in short into every thing connected with him and his companions. As he found nothing but causes for admiration, he would have abandoned the affair; but Ignatius, foreseeing that his departure on account of his health would certainly pass for flight, presented himself before the Inquisitor, without being summoned, and himself gave information of all that there still remained to be known in regard to him. The only thing which the Doctor desired, was to know at last this wonderful book, by means of which Ignatius gained so many souls to God. He therefore begged for a sight of it, not by right of examination, but in order to satisfy his devotion; and when he had it in his possession, he perused it with great eagerness. As he himself excelled not only in the theory, but in the practice of perfection, he comprehended and admired the divine spirit which had confined within the limits of so small a work so much force, so great a power for purifying the soul, for enlightening it, and for leading it by a complete disengagement from all worldly ties, to a union with God. He was so much affected by it, that when Ignatius returned to reclaim his book, the Doctor obtained permission from him to copy it out for his own benefit and for that of others, after he himself had learned how to make use of it. But Ignatius was now no longer isolated, as he formerly was at Barcelona, when united for a temporary period to some few companions; nor was he his own master, as at Alcalà or Salamanca. He

was now the head of a family, small in number, it is true, but containing the germ of all that his thoughts had conceived. Henceforth, an unblemished reputation was necessary to him, as to one who was to labor for his neighbors' salvation; and moreover, he was well aware, that go where he would, the enemy of souls would pursue him, and would raise up adversaries against him. For this reason, he begged the Inquisitor to give a definitive judgment upon his cause. He himself being on the eve of his departure for Spain, and his companions about to leave Paris, he desired that the slightest suspicion might not rest upon their lives or doctrine, which would inevitably be the case should the proceedings not proclaim their innocence publicly. The Inquisitor perceived so clearly that the accusation had been brought forward by men totally ignorant of spiritual things, and they appeared to him so futile, that he considered it useless to lose time in refuting them. But in vain he assured our Saint, that such accusations ought rather to be the subject of his ambition than of his fear. Ignatius was not satisfied with these assurances; and one day, bringing with him a notary and several celebrated doctors, he begged the Inquisitor to commit to writing the reasons which prevented him from following up the accusation and pronouncing sentence; so that this act might become an unexceptionable testimony of his innocence. The Doctor consented without hesitation, and joined to it such praises of Ignatius, that he retired even more confused than satisfied. Delivered at length from this obstacle, he recommended his companions to the care of Father Faber, the only priest amongst their number, and one whom they all respected as an elder brother. Having fixed upon the 25th of January, 1537, for meeting again at Venice, Ignatius took leave of his friends with the most cordial affection. If this departure had taken place at the

end of the year 1535, as it is erroneously stated by Father Polanco, and repeated after him by the two historians, Orlandini and Maffei, the Saint could not have gone to Venice until the end of the following year, whereas one of his own letters proves that he arrived there at the end of the same year.

Such a separation, and at so critical a juncture, might well have inspired the venerable founder with some fears; but he knew the virtue of his brethren, he knew that he might confide in their unalterable attachment, and he departed with joy. His confidence was not deceived; the bond which united them all could not be broken. "Had Ignatius died," wrote one of them; "had any other accident put an end to our engagement, we should all have hastened forward towards the Holy Land; we should all have consecrated our lives and our labors to the salvation of the infidels."

In the unfortunate state of health in which Ignatius then was, he could not undertake a journey on foot from Paris to Biscay. His companions procured him a horse of the most trifling value, and of so miserable an appearance, that when he gave it to the hospital of Azpeytia, it was only used to carry wood for the poor inhabitants of the country. It was thus that he arrived at his native place. He would willingly have remained there unknown, as much to avoid a meeting with his relations, as from the fear of not being permitted to lodge in the city hospital; but it was impossible for him to preserve his incognito. He had gone to an inn two leagues distant from Azpeytia, when one John Equiber, who was on intimate terms with the family of Loyola, arrived there, and inquired if there were any travellers in the house. "There was," said the host, "but one, an ill-dressed man, yet good-looking; and who, from his speech, seemed to have been born in that neighborhood; although he did not recog-

nize him." John, moved by curiosity, glanced through the aperture of the door, and saw Ignatius on his knees praying with the most profound devotion. He instantly recognized him, remounted his horse, and rode off in haste to carry the news to the lords of Loyola, and through the whole adjacent country. There it was received not only with great joy, but with such sentiments of piety, that, in order to receive him worthily, the whole clergy of Azpeytia assembled in procession, and went out to meet him. His brothers and nephews were themselves preparing to go out at the head of a noble cavalcade to escort him; when, fearing lest these testimonies of honor and respect might cause him to fly from his country, when he had scarcely returned to it, they renounced their intention, and contented themselves with sending a respectable priest to inform him that he was expected and desired at the castle of Loyola, which they should always consider as his property.

However, they reflected that another obstacle might occur. If Ignatius were to suspect the honorable reception preparing for him, he would probably retire into the mountains, which robbers and bad roads rendered equally dangerous. His kinsmen therefore sent armed servants to the different passes, with the secret mission of accompanying and defending him in case of attack. The brothers of Ignatius had judged rightly; he refused with modesty the invitation sent him through the ecclesiastic; dismissed him, to avoid his importunities, and set out alone across the mountain path, in the direction of Azpeytia, where he intended to lodge at the hospital; but he fell into the very midst of the honors which he wished to avoid. At the entry of the town, he met the whole clergy coming forth in procession, together with a multitude of his kinsmen. They first welcomed him as a Saint, with the warmest marks of veneration; whilst the others

used every effort to induce him to go with them to Loyola. But although he had been unable to avoid this meeting which he had not foreseen, nothing would induce him to yield to the importunities of his family. Since the day that he left his castle, he had never ceased to consider himself as one who possessed nothing upon earth; and having once become poor for the love of Jesus Christ, the hospitals which he met with on his way, were for him as so many paternal mansions. Therefore, without being deterred by the fear of displeasing his brothers, Ignatius went to lodge at the hospital of the Magdalenes. Upon this, they contented themselves with sending him a suitable bed and some provisions. Of the first he made no use, but unmade it every morning to deceive public attention as to his penance, which consisted in lying upon a board. The servants of the hospital at length discovered this, and sending back the bed, brought him one such as was used there by the poor invalids, which he accepted. As for the provisions, he would not touch them; but the day after his arrival went out to beg alms, and continued to do so during the three months of his sojourn at Azpeytia.

To live with the poor, to eat at their table, to distribute to them whatever seemed to him most delicate, to reserve for himself the most miserable food, such was his usual mode of life. Once only, nevertheless, he consented to enter his house, in compliance with the earnest solicitations of his sister-in-law, who knelt before him, and conjured him to do so, by the Passion of Our Lord. He yielded to her entreaties rather to make her understand the sentiments which she ought to feel towards that most holy mystery, in the name of which she had entreated this favor, than from the desire of pleasing her, or of enjoying the pleasure of finding himself once more in his own domicile. That evening, then, he re-entered the home of his fathers, slept upon the floor, and

the next morning, by break of day, he had returned to the hospital.

His pains, and the weakness of his stomach had left him, even before he reached his native land; for which reason he had resumed his usual austerities. Besides the hair shirt which he habitually wore, his fasts were frequent, he also made use of the discipline, and usually slept upon the bare ground. He employed the strength which had been restored to him, for the salvation of souls. His eldest brother, Don Martin Garcia, who looked upon spiritual things with the eyes of worldly prudence, endeavored to dissuade him from his efforts, assuring him that no one would come to listen to his instructions. "If a single child profits by my teaching," replied Ignatius, "my time and labors will seem to me well employed."

But on the contrary, a great concourse of people soon collected to hear him. To doctrinal teaching, he united instructions upon those spiritual observances, which lead to the practice of a Christian life. It was at this time that he knew and predicted the future fate of two children. The first, named Martin Alarzia, stammered somewhat in his speech, and was very homely in his appearance; so that when he answered the questions in the catechism, peals of laughter were heard amongst those present. But Ignatius turning towards them, said, "You ridicule this young child, because you discover in him only that which strikes the eyes; but know that his soul is infinitely more beautiful than his body appears to you deformed. That beauty will for ever increase, he will become a great servant of God, and will do useful and great things in his own country, for the salvation of his brethren." This child became in fact a priest as zealous as he was holy, and as long as he lived, rendered great services to his countrymen.

The second was a child of eight years old, named Francis D'Almara. His mother presented him to Ignatius, that he might bless him, and might pray to the Lord that He would be pleased to preserve him for her consolation and support. Ignatius looked at him for some moments, then turning to his mother; "Be not uneasy," said he, "your son will have a long life, and a numerous offspring." Almara afterwards became the father of fifteen children, and died at the age of eighty.

The regular preachings of Ignatius took place in the evening, three times a week, and usually lasted two hours; but in consequence of a slow fever with which he was attacked, his weakness became extreme, and this exercise was very fatiguing to him. Nothing but his own zeal, together with the divine assistance, could have made it possible for him to continue. He preached in the open country, no church being sufficiently large to contain the crowds who thronged to hear him. The people climbed the trees, often at a great distance from the preacher; but his voice was distinctly heard at the distance of more than three hundred paces, whether by the particular assistance of God, or from the mute attention of this immense audience, who were awed into deep religious silence.

On the occasion of his first discourse, Ignatius gave a remarkable proof of humility. One of his motives, said he, for returning to his native land, after having quitted it so many years since, with the intention of never beholding it again, had been to satisfy the dictates of his conscience; which had never ceased to cry to him, that there where he had formerly given the example of a youth spent in dissipation, he ought now to give that of true repentance. Every day, added he, he implored God with tears to pardon him, and now he conjured his companions to forgive him also, and

to grant the assistance of their prayers to an unfortunate sinner who so much required them. If some amongst them had unfortunately imitated him in his errors, he entreated them now to imitate him in his penitence. "Moreover," added he, "a debt of justice obliged me to return amongst you, one by which I am bound to restore the honor of an innocent man, and even to indemnify him for a loss which he once incurred through me." So saying, he mentioned by name, and pointed out one of his hearers. "Yes," added he, "that man was imprisoned and condemned to repair the damage which had been done in a garden, not by him, who was unjustly accused of it, but by me and some of my comrades, who had stolen fruit off the trees. Let all now know his innocence and my fault. To repair the injury which I then caused him, I here publicly declare that I make him a gift of two farms which still belong to me, the one by right of restitution, and the other as a voluntary and gratuitous gift."

After such a beginning, the fruits of salvation which he afterwards produced in the souls of his hearers, were truly worthy of the spirit which animated him. He first reformed the clergy, who stood greatly in need of amendment, many of them leading an irregular life, without even an attempt at disguise. He led them back to that purity of morals and conduct which so holy a state requires. Ignatius next attacked the passion for gaming, which, by causing the ruin of families, brings so many troubles along with it, and at the very least, involves so great a waste of time. The result was prodigious; and for more than three years after, neither cards nor dice were seen in Azpeytia. Afterwards came the turn of luxury, jewels, but above all of an immodest mode of dressing amongst the women. Then sobs might be heard from amidst the crowd, vanity yielded, and the ornaments of

frivolity disappeared. During the ten days which elapsed between Ascension and Pentecost, the preacher explained one of the ten commandments every evening, and succeeded in drawing down the Divine Spirit upon more than one heart, on that day when His descent is celebrated, and for which these teachings served as a preparation. After the second instruction, all vain and false oaths, hitherto very common, were banished from the country. He had moreover the happiness of converting several women of bad conduct; and God gave so much power to the words of His servant, that not satisfied with devoting themselves to penitential exercises, these women labored also for the conversion of their companions. To avoid the danger of falling back into sin and profligacy, they left the place and undertook long pilgrimages on foot; whilst one of them, who had less strength than the others, shut herself up in an hospital, to devote her life to the service of the sick. Ignatius also established a confraternity of the Holy Sacrament, to whom he confided the care of the poor who were ashamed to beg, and effected a capital upon his property for their relief, to be administered by the principal inhabitants of the town. A treasurer was appointed to distribute the alms. He introduced the custom of praying daily at noon, for those who lived in mortal sin, and fixed a salary for those who gave the signal by ringing the bells of the parish; he also re-established the habit of praying every evening for the faithful departed, and engaged his brothers to have so many loaves distributed to the poor, every Sunday, in honor of the twelve Apostles. In short, every thing which he wished to establish, in order to reanimate fervor in the service of God, he succeeded in, through the zeal of the inhabitants of Azpeytia. Besides, Heaven came in aid of his charity and care, by powerful assistance and astonishing miracles. A woman was brought him from a distant part of the country,

who for four years had been possessed of a devil. The exorcisms of which the powers had been tried, had only served to prove the reality of the possession. God reserved her deliverance for the prayers of Ignatius. He laid his hands upon her head, made over her the sign of the Cross, and sent her back delivered from the demon.

Some, encouraged by this example, brought another woman to him; one who was subject to such terrible convulsions, that every one believed her to be possessed. On seeing her, the Saint, enlightened by wisdom from above, declared that she was not so; but that frightful images, which the demon brought before her eyes, were the sole cause of these dreadful convulsions; and making over her the sign of the Cross, she was cured. Still more wonderful was the cure of an unfortunate woman, wasted by pulmonary consumption, and so far gone, that her friends were only awaiting her last sigh. They entreated him to bless her, but he declined using a sacerdotal prerogative, until at length, vanquished by the entreaties of the dying woman, and of those who surrounded her, his humility yielded to his charity, and he gave her his blessing. Strength and health were instantly restored to her, and she returned on foot to Gamara, from whence she had been carried. She afterwards returned to see him who had so wonderfully cured her, and brought him an offering of some fruit, which he accepted, in order not to distress her, but which he immediately distributed amongst the poor in the hospital.

The cure of a poor epileptic man was not less admirable. The Saint being present at one of his attacks, placed his hand upon the sick man's forehead, after having implored the assistance of Heaven, and he was radically cured of his infirmity. Whilst by the hands of Ignatius, such prodigies were wrought, the very virtue of his garments also effected

them. Thus a woman whose arm had long been withered, having undertaken, through a sentiment of confidence and devotion, to wash the linen which he had worn, was rewarded by a thorough cure.

But whilst many sick persons were restored to health solely through the prayers of Ignatius, it pleased God, in order to increase the merit of His servant, and to give a great example of patience to the world, that he should himself fall ill. The hospital no longer afforded him solely a place of retirement, but the assistance which his condition required. His brother, Don Martin de Garcia, wished to have him transported to Loyola; but his importunities were ineffectual, and in order not to be deprived of the happiness of attending to him, his relations came to see him in the hospital. Amongst these were his cousins, Doña Maria de Oriola and Doña Simona de Alzaga, who passed several nights there, during one of which a circumstance occurred, worthy of being recorded. Before retiring to take a little repose, they wished to leave a light in the chamber, but the Saint objected, and had it extinguished, saying that if he required light, God would not let him want it. As he never regarded the more or less suffering condition of his body, when uniting his soul to God, he began to pray, and remained some hours at his devotions. His heart became so inflamed with the rays of divine love, that after having been obliged several times to relieve it by sighs and tears, cries escaped from him. His cousins instantly hastened to his chamber, and found it resplendent with celestial light. Ignatius, confused that this miracle had been perceived, earnestly entreated them to keep perpetual silence upon the subject.

He was scarcely recovered, when he prepared to leave Azpeytia; and as soon as his intentions were made known

through the town, the people and all the clergy conjured him with tears to remain amongst them, and not to prefer another country to his own, where his labors were so profitable. But he answered, that God called him elsewhere, and that besides, he could not remain at Azpeytia, because, being surrounded there by his family, he lived as if in the midst of the world. He had afterwards to struggle against the wishes of his brother Garcia, who had until then yielded to his humility, in permitting him to reside in the hospital and to live upon alms, and who now in parting from him, would willingly have furnished him with a horse, and with servants to accompany him to the port whence he was to embark for Italy. By so doing, he was desirous not only to prove to Ignatius the fraternal affection which he bore him, but also to satisfy public opinion, which would have attributed to indifference on his part, that which was nothing but an act of profound humility on the part of Ignatius. Besides, Ignatius had not yet recovered so entirely, as to be in a condition to run the risk of undertaking a long journey on foot at the approach of winter. He would neither wholly yield, nor entirely refuse. He consented that his brother and his other relatives should accompany him to the confines of Biscay; then, having bid them an eternal farewell, he took, on foot, the road which was to lead him, first to Xavier, then to Almazano and Toledo; where he was to wind up the affairs of Francis Xavier, James Lainez, and Alphonso Salmeron, natives of these places. He afterwards went to Sagorba, to visit his old master and friend, Don John De Castro, who had shortly before entered the Carthusian monastery, the *Vale of Christ*. Their former mutual confidence had suffered no chill. Ignatius then informed Castro of his project of passing into Italy, and from thence to Palestine, to found an Order, whose Institute should have for its object, no less the glory of God

and the salvation of man, than the personal perfection of its members. He traced out the plan, as it had been revealed to him, spoke of the companions whom he had already gathered, and entreated the support of his counsels and prayers.

John de Castro asked him to give him until the next day for reflection, and passed the night in prayer upon this subject. The following day, filled with joy, and as one assured by Divine light, that this work was of God, he encouraged Ignatius to proceed in his enterprise; adding, that it appeared to him so excellent, that he was ready to quit the Carthusian convent, where he was yet only a novice, and to attach himself to Ignatius, in order to contribute to the success of so important a work. But Ignatius would not consent to this, and on the contrary, engaged him to bind himself to that holy Institute to which God Himself had called him. After having reciprocally promised to remember each other before the Lord, the two friends parted.*

* Sanctum Ignatium (says the Father Don Anthony Martin of Altariba,) anno millesimo quingentesimo trigesimo quinto, e civitate Valentiae in regium vallis Christi Carthusianorum conventum, accessisse, ut suum videret dilectissimum preceptorem P. D. Joannem de Castro; et suum insuper, aperiret animum, de fundendâ societate Jesu, antea conceptum: in ejus ad Deum precibus felicem tantæ rei exitum collocabat. Annuit D. Joannes de Castro votis Ignatii, et illa vespere nocteque proximâ, Deum ardentissime, super hâc una re, precatus est. Sequenti die, sic est Ignatium allocutus. Ita, o Ignati, tuâ de fundendâ Societate Jesu, arrident vota, ut si lubet, Carthusiam deseram, novitius sum nondum votis adstrictus: meam opem, operam, vires, consilium in te unum transferam, dummodò tantæ molis negotium felicem exitum consequatur. Ad quæ Ignatius: nequaquâm, reverende Pater: sta inceptis: tuis me precibus Deo commenda &c. Father Andrew Soler, monk of the same Order, adds some particulars in his testimony: S. Ignatium accessisse hanc Carthusium *Vallis-Christo* ut videret præfatum P. D. Joannem de Castro, anno 1535, et ut conferret cum illo con-

ceptum de condendâ Societate Jesu animum. Tunc S. Ignatius expectans P. D. Castro novitium, vespertinis horis adstantem cum reliquâ religiosorum familiâ, sedit ad crucem cœmeterii conventus &c. And finally, besides the two testimonies above mentioned, Father Don Nicholas Bonet also attests: Se insuper audivisse à dictis Patribus, S. Ignatium nunquam habuisse animum ingrediendi aliam Religionem, nec Patrum Carthusianorum.

CHAPTER VIII.

Journey to Venice—Reunion of St. Ignatius and his companions—Peter Faber in Paris, adds three new companions to Ignatius.

St. Ignatius embarked at Valencia, after his return from the Carthusian Monastery, and set sail for Genoa. This navigation was dangerous at that time, on account of the numerous Turkish galleys arrived from the Barbary coasts, which frequently captured vessels with their crews, whom they afterwards kept in slavery. But a peril of another nature delivered them from this one, namely, a violent tempest, which threatened to engulf the vessel. They were forced to throw the merchandise overboard, and a gust of wind having unfixed the helm, and broken the masts, the vessel was abandoned to the mercy of the waves and the hurricane. The cries and prayers of the unfortunate passengers, bore ample testimony to their fears; Ignatius alone, habituated to consider himself as always in the hands of God, preserved all his serenity, had no thought of personal fear, and only, as he afterwards observed, felt a profound emotion of sorrow, at not having responded to the numerous graces which he had received from Heaven, with the gratitude which they deserved. This is truly the greatest affliction which the Saints endure; from their clear perception of the great debts which are contracted by those who receive great benefits; so that the more they are loaded with them, the more

they are afflicted in considering the account which they would one day render.

But God permitted the tempest to be appeased, and the vessel at length entered the harbor of Genoa. Ignatius however encountered yet greater dangers by land than he had done by sea. Traversing the summit of the Apennines, in order to leave the state of Genoa, and to enter that of Lombardy, he lost his way, and followed a stony path, through broken rocks, hoping that it would lead to a plain; whereas it terminated in a precipice, jutting out over a torrent. By dint of climbing from rock to rock, he had gone so far, that when he wished to retrace his steps, he could not do so without the greatest difficulty and the most imminent peril. Obligated to drag himself forward upon his hands and knees, clinging to the rocks and herbage which grew out of the crevices, the slightest movement threatened to make him lose his equilibrium, and to precipitate him into the boiling torrent. This terrible journey was afterwards considered by our Saint, as one of the greatest dangers from which he had ever escaped.

Meanwhile, the winter set in, and the roads in Lombardy were so broken up by the floods, that to make a journey on foot over them, was a serious infliction. Ignatius arrived sick at Bologna, where another accident happened to him, at the entrance of the town. At the moment of passing the bridge, his foot slipped, and he fell into the ditch; he made his way out, wet and bleeding; and this seemed to him a favorable opportunity for humiliating himself. Therefore, instead of divesting himself of his wet garments, he passed along through the city, asking alms in the most frequented streets. He gained what he sought for; an abundant harvest of railleury, and nothing more; a surprising circumstance, however, the hospitality of Bologna being proverbial.

Some Spaniards at length took pity on the traveller, and received him during his illness, which lasted a week. He then set out for Venice; where he arrived during the last days of the year 1535.

This city immediately became the theatre of the labors and success of Ignatius. Two nobles of Navarre, James and Stephen de Eguia, had taken up their residence there at that time, on their return from a pilgrimage to Palestine. Meeting with Ignatius, whom they had formerly known in Alcalà, they not only joyfully received him into their house, but looked upon him as an envoy from God, sent to deliver them from the painful state of perplexity in which they both were. They had been rewarded for their holy pilgrimage, by being inspired with a strong desire to abandon the world, and to serve God with greater fervor; but undecided as to the kind of life which they ought to adopt, they addressed themselves to Ignatius, requesting his advice and assistance. Ignatius made use of his usual method; he advised them to follow the *Spiritual Exercises*. Heaven then made them acquainted with its designs. They attached themselves to Ignatius, and became members of the Society, as soon as it was definitely established.

A similar determination was not so easily adopted, by a bachelor named Diego, a native of Malaga, of the noble family of Hoyes, the different branches of which were originally from Cordova in Andalusia, and who at a very remote period had been invested by the kings of Castile, with the title of Lords of Albayda. He of whom we speak had distinguished himself by his scientific knowledge, and ardently desired to make progress in a spiritual life. Now the experience of many persons had made known to him the efficacy of the *Spiritual Exercises* in this respect. But having frequently heard them calumniated, and knowing that they

had even been submitted to the investigation of the Inquisitors, as being suspected of containing some hidden and dangerous doctrine, he feared lest he might be surprised into error, and could not make up his mind to ask the direction of Ignatius in following them. Yet a mere doubt did not appear to him a sufficiently strong motive for depriving himself of what might prove to be a certain good; and he reflected that besides, should he meet with any hidden poison in the Exercises, he would find sure antidotes in the decrees of the Councils, and in the works of the Holy Fathers and Theologians. But after he had devoted two or three days to the first meditations, feeling himself transformed into a new man, he acknowledged that he owed it to the virtues of the truths of the Gospel, and to no strange or foreign teaching. He immediately confessed his error, and deploring the blindness which had so long deprived him of so great a benefit, disclosed his former suspicions to Ignatius, and showed him the books which he had collected, in order to place himself on the defensive against him. He humbly entreated the Saint to pardon his distrust, and continued the Exercises, the immediate result of which was to place him in the number of the companions of Ignatius, with a view of afterwards entering into the new Institute. It is true, that he dwelt amongst them but a short time; and we might envy him his happiness in having carried to Heaven the first fruits of the Society, as yet but faintly sketched out upon earth.

By the same means, that is, the practice of the Exercises, Ignatius soon gained other followers in Venice; his noble character also procured him another very great advantage, the protection of the Bishop of Baffo, and several members of his illustrious family, who sheltered our rising Society with paternal benevolence.

Nevertheless, such happy beginnings could not last, and

the enemy of souls was again to raise up storms as he had already done elsewhere. His attacks were the more dangerous, that it became difficult to prove the falsehood of the accusations levelled against Ignatius. At first, the report was secretly spread, that he was a skilful heretic, who had escaped from Spain, and had come to propagate his errors in Italy. The miserable author of these calumnies succeeded at first in propagating them without being suspected; and when he had reason to fear that he might be discovered, saved himself by flight from the researches of the Inquisition, and the punishment which he merited. Alcalà, Salamanca, and Paris, had been by turns the theatre of his intrigues. In the last city, not being able to inflict any other punishment upon him, they burned his effigy in public.

But these imputations beginning to spread abroad found credit amongst many persons. Ignatius was informed of this, and was noways astonished, knowing from whence these accusations proceeded, and aware also of their motive. He proceeded forthwith to ask audience of Monsignore Girolamo Veralli, then Nuncio of Pope Paul III. to the Republic of Venice, and requested him to have a public examination of a cause where he must appear, either as the accused or the accuser.

The Nuncio consented, and precisely as before, a sentence was pronounced which attested the innocence of the plaintiff, and declared his accusers guilty of falsehood and calumny.

Whilst these events were passing in Spain and Venice. Peter Faber awaited in Paris the moment fixed for his departure, and that of his companions, who still continued their studies. He began, however, to exercise himself in the art of gaining souls to the service of God, in imitation of his leader, whose place he held. We can form a better idea of

the profits which resulted from his labors, by listening to the decision of a celebrated theologian, than from all the details which we could collect. When this man, whose learning equalled his virtue, heard that Faber was preparing for his departure, he declared that he could not, without sinning grievously, abandon the certain good which he was effecting in Paris, in the doubtful and remote hope of taking part one day in works which, however great they might be, could never be so important as those which he renounced. He even offered to have his decision signed by all the doctors and theologians of Paris. It is certain, that had God himself not placed in the hearts of the six companions of Ignatius, the intimate conviction that in attaching themselves to him, they had been chosen to labor for the glory of God in some peculiar manner; the purpose of Faber would have been strongly shaken, and he would, perhaps, have separated himself from Ignatius, at the risk of turning his companions also from their project. Might he not, in fact, have felt some fear lest he was about to commit, if not a great fault, at least to do great injury, by his desertion, to a vast number of souls who so happily responded to his cares? By transporting himself beyond the seas, to traverse immense tracts of country, in searching for people of whose language he was ignorant, who professed a religion as barbarous as profane, there was, perhaps, but a doubtful hope of being able to labor for their salvation. And if unsuccessful, what other fruit could he obtain as the reward of his immense labors, but the personal merit of his exertions? But the work of St. Ignatius was that of God himself, and the fulfilment of his designs. Nothing therefore could be an obstacle to its accomplishment; neither this first opposition, nor the many others which were afterwards raised up against it. None of the companions of Ignatius

left him;—on the contrary, others were united to him, and of this, the honor is due to Faber.

One of Faber's happiest gifts, was the singular address with which he mingled spiritual subjects with his most familiar conversation, and with so perfect a union of simplicity and force, that he impressed upon the hearts of all his hearers the knowledge and love of the great truths upon which he spoke. He skilfully joined in conversations which had already begun, as the pilot goes on board the ship to guide her into the harbor. Gradually, he took the helm into his own hands, and led the discourse towards some profitable subject, which had been far from the thoughts of the speakers at the beginning of the conversation. Thus he inspired no distrust, and no one avoided his conversation, which was besides peculiarly agreeable. The sweetness and unction with which he brought forward the most important truths, penetrated all hearts, and often effected the most admirable conversions.

Faber also directed the Spiritual Exercises with so much ability, that in the opinion of Ignatius, no one ever equalled him. By these different means, he gained many souls to God, and acquired three new companions for his master; Claudius Le Jay, Pasquier Brouet, and John Codure, distinguished men, doctors of theology, and of whom the two first were priests. Claudius, born in the neighborhood of Geneva, possessed an angelic disposition and rare abilities; Brouet was a native of Bretancourt, five leagues distant from Amiens, and Codure of Embrun, a town in Dauphiné.

Thus the first Fathers of the Company were at the beginning, ten in number, and this very number gave occasion to the heretics for suspecting that some strange mysteries were concealed in it. "The number ten," said the Calvinist Miseno, "was called *Atlas* by the Pythagoreans. It is not then without a hidden motive that it was chosen by the first

Members of the Society of Jesus, which supports the Papacy, as Atlas supported the world."

And as once before of the first members, so did the day of the Assumption and the little Church of Montmartre witness the vows pronounced by these new associates.

CHAPTER IX.

The companions of Ignatius set out for Venice—Dangers of the road—Discussions with the heretics in Germany—Consolations and arrival.

THE death of Francis Sforza, Duke of Milan, had been the occasion of war between Charles V., and Francis I.; and the former had already entered Provence, at the head of a numerous army, composed of Germans, Spaniards, and Italians. The companions of Ignatius, who, according to the arrangements made with him at the time of his departure, were not to rejoin him at Venice until the 25th of January, 1537, now thought it necessary to hasten thither, lest the passages leading from France to Italy should be closed upon their arrival. Some however remained to terminate the affairs which they had in common, and to distribute to the poor the little which they possessed in Paris; whilst the others directed their steps towards Meaux, where they were all to meet, and to continue their journey together. This first departure took place on the 15th of November, 1536. Amongst those who had preceded the others, was Simon Rodriguez, who, while he waited for his companions, received an especial pledge of the protection of God, who first sent him an unexpected malady, and afterwards delivered him from it in a miraculous manner.

A considerable abscess broke out upon his shoulder, accompanied by a burning fever. Suffering the most excruciat

ing pain, he passed the night, rolling in delirium upon the floor of a miserable inn, his only bed, as well as that of his companions. But what most afflicted the sick man, was the thought of delaying his companions, who would probably find the passes closed, unless they decided to separate from him, and to leave him in solitude and loneliness.

Although this appeared to him a precious opportunity for exercising patience, yet, as on the other hand, the delay might prove an obstacle to the holy works which were the aim of all their desires, he prayed with humble fervor to God, that he would be pleased to regard with a propitious eye the virtues of his associates, and to accept of him as their servant, if God judged him unworthy of the Apostolic Mission, toward which Ignatius was leading them. His companions, on their side, entreated the Lord that He would restore to Ignatius the companion whom He had given him, and that He would neither suffer them to be delayed, nor to depart in affliction. Their prayers were granted, and it seemed as if this malady had been sent to Rodriguez, only to give him a miraculous token of the special protection of God. The patient, after having passed the whole night in violent agony, fell towards morning into a short slumber. From this he awoke without fever, without tumor, and without any trace of its having existed. A few hours after, their companions arrived from Paris, and he was able to set out joyously with them, upon their journey. This event confirmed him in his design of following in the footsteps of Ignatius, through whatsoever difficulties he might encounter. Another trial awaited Rodriguez, but one which it was easy for him to overcome. One of his brothers, and an old college companion of his own, learning that his absence was not to be of short duration, as they had imagined, but that he intended to follow Ignatius, and adopt his mode of life, set

out travelling post to meet him. Having overtaken him, his brother threw himself into his arms, bathed in tears, and employed every argument which fraternal love could suggest, to dissuade him from his project. He would never more, said he, dare to return into Portugal, to see their mother pine away with grief, and to hear her reproach him with having allowed her to lose a son whom his dying father had so tenderly committed to her care. To these motives, dictated by filial affection, his friend added others based upon justice. Rodriguez could not, said he, without ingratitude, disappoint the hopes of the king of Portugal, or permit him to lose all the profit of the expenses which he had incurred until then on his account, in the expectation that his services would one day be useful to himself; not certainly with a view to his attaching himself to a man, who was either expelled from every city, or shamed by every one, and whose real projects were still unknown. But neither the tears of his brother, nor the false reasonings of his friend, could shake the resolution of Rodriguez. He answered them both in such a manner as to prove, that it would perhaps be easier for him to persuade his friends to accompany him, than for them to induce him to retrace his steps. Mortified and distressed, they left him, and returned to Paris.

Francis Xavier had also different obstacles to surmount, though the first scarcely merits that name. His was the offer of a canonship of Pampeluna, which he received when preparing to leave Paris. But that noble heart, which had renounced at the foot of the cross all that was not Christ, would have scattered to the winds, as vile dust, the whole world, had he held it in his hand, and he did not deign to bestow even a moment of reflection upon this offer. He ran a greater risk of never seeing Ignatius again, through an excess of fervor, which greatly endangered his life.

Revolving in his mind all the days of his youth, and the faults with which it had been blemished, he resolved, as some other Saints had done, to endeavor to expiate each one in particular. The ordinary recreation of the students in Paris was to exercise themselves in running, and as he was extremely agile, he had perhaps felt a little vanity, on account of his superiority in this exercise. To punish himself for this (and we may conclude that he had no great faults to lament, since he punished this slight one with so much severity), Xavier conceived the idea of binding his arms and legs tightly, with cords covered with knots; and notwithstanding the pain, which increased at each step, he set out thus on foot for Italy. He endured this torture with constancy for several days; but at length his strength and his nature, not equalling his fervor, he felt himself totally exhausted, and obliged to confess that it was impossible for him to continue his journey. To make known the cause was a greater torture to Xavier than the pain itself; for that which in his eyes was but an expiation, would appear in the eyes of others, an excess of holy penance. He was obliged however to accede to the importunities of his companions, and to the necessity of having recourse to remedies, in order that their journey might not be unnecessarily delayed; but when he had informed them of the cause of his sufferings, they remained equally struck with admiration and dismay. The flesh was not only inflamed, but so much swollen, that it entirely covered the cords. They carried him in their arms to the nearest village, and sent for a surgeon who happened to be there. He seeing on one hand, the necessity, and on the other, the danger of an operation, and fearing that he could not introduce an instrument without attacking some nerve, would not undertake it, and declared that the cure of such an evil should be entirely left to God, for the love of whom it

had been contracted. Xavier welcomed this idea, and inspired his companions with so much courage, that their confidence in God increased in proportion to the critical situation in which they found themselves. They remembered the favor which had just been granted to Rodriguez, and joined together in fervent prayer to obtain from the Lord, that He would be pleased once more to make manifest His former goodness towards them, and to continue the protection which, until then, He had granted them. He alone could, at that moment, cure an evil caused by ineffable love for Him. Long supplications were not needed in order to obtain from God a favor, which even the interests of His own glory seemed in some measure to demand. Would he have allowed an Apostle to perish at his very outset, one who was destined to spread even to the farthest extremities of the world, the knowledge of His Divine Son?

During this night, the sick man first fell into a sweet slumber, and the following morning the cords were found broken in pieces; while the flesh, restored to its natural state, not only showed no trace of a wound, but did not even retain the marks of the ligatures.

Yet this accident could not induce Lainez to moderate his austerities; and although at his departure from Paris, his health appeared very delicate, he thirsted after penance, and during his journey wore a coarse hair-shirt, which he continued to do until his arrival in Venice.

After the first difficulties were overcome, our pilgrims considered all the sufferings of their journey as trifling, and surmounted them by an unlimited confidence in Divine Providence. They all went on foot, poorly clad in a robe of moderate length, such as was then worn by the students in Paris. In their hand was a staff, and on their back a small bale of books. Their exterior was so modest, so devout,

that the passers by stopped to look upon them with respect. One day they fell into the hands of some French soldiers, who were guarding certain defiles, and who asked who they were and from whence they came. The answer was embarrassing, for several of them were Spaniards, which would have been a dangerous avowal. During this colloquy, a peasant, who had stopped to look at them, turned towards the soldiers and exclaimed: "Leave these honest men in peace; do you not see that they are going to convert *some country*?" A singular remark in the mouth of a man who hardly understood what he spoke of, and which might have been considered prophetic, if, instead of indicating some country as the goal of their efforts, he had announced that they were going to labor for the conversion of the greatest part of the globe. However that may be, the travellers suffered nothing but apprehension. They had so skilfully calculated their occupations for each day's journey, that they were able to divide their time between prayer, recitation from memory, sometimes even the chanting of the psalms in a low tone, and pious conversations; the subjects of which were furnished by their meditations upon spiritual things. Three of these holy men were priests, and every day celebrated mass, at which the others received the Communion. Each evening, on arriving at the inn, and the following day before continuing their journey, they all knelt down together to thank God for His mercies to them during the past day and night, entreating Him to be pleased to continue His protection towards them.

They had kept a very little money to provide for the indispensable expenses of the road; but their food was coarse and scanty, and for these holy pilgrims every day was like a fast day. To their voluntary sufferings were added those inevitably caused by the inclemency of the season. While

traversing Lorraine, they were exposed to unceasing rain, and when they entered Germany, the snow had become so deep, that they were sometimes obliged to wait three days at a time, before being able to continue their journey.

Notwithstanding these constantly recurring obstacles, the fervor which animated them rendered the yoke sweet and pleasant; whilst charity, like an ardent flame, burned within them. To judge by their unity and mutual respect, they might easily have been taken for affectionate brothers. Each one found in his friend a zealous servant; all equal, no one sought to obtain authority; and when necessary to take any resolution, each gave his opinion, and the majority decided.

They had taken the route leading through Germany, to avoid a collision with the imperial army; which could not have been prevented had they gone by way of Provence. But they met the French troops, who were marching towards Flanders by way of Lorraine. At that time, the continual depredations committed by the soldiers, rendered the roads so dangerous that the inhabitants did not venture to run the risk of leaving their houses. Wherever our pilgrims appeared, the people, astonished at seeing the special protection of God thus extended over them, and amazed at their temerity, would ask them if they had travelled through the air. But this protection was made still more manifest one day, when having fallen into the midst of the French army, they underwent an examination; whereupon one of them answered that they were students from the university of Paris, and from motives of devotion were journeying towards St. Nicholas, a retired place on the confines of Lorraine, through which they had in truth to pass. No other question was addressed to them, which might have led to the discovery of the Spaniards, who formed part of their number, and who would undoubtedly have been detained by the French troops.

Germany presented new dangers to the travellers, for if they received a favorable reception from the Catholics, who were often affected even to tears on beholding these nine men, whose rosaries were hung around their necks—thus openly declaring their belief in countries peopled by heretics; yet it also frequently happened that they were exposed to the fury of those enemies of the Church, and even their lives endangered. No sooner had they entered a Protestant city, than they were attacked by a crowd of preachers, who defied them to dispute, not from any desire of knowing the truth, but rather to show their assurance by going into their very dwellings, to make profession of a religion opposed to that of Rome. The companions never declined discussion, although there was little hope of converting men whose ill-will almost surpassed their ignorance; but at least they would not incur the reproach of having kept silence, as if unable to defend the faith when it was attacked.

He who most distinguished himself amongst them was James Lainez, who, by the vivacity and soundness of his answers, constantly drove the preachers to despair. There was one, indeed, who did not hesitate publicly to confess himself conquered; but, unfortunately, though Lainez gained the victory, truth did not; for this minister, unwilling to renounce the liberty which he enjoyed in his own sect, did not abandon its errors. Yet that which did not profit himself, was at least useful to those present, who thus learned to distrust the teachings of a man who, while he acknowledged his errors, continued to profess them.

The modesty and humility of these poor pilgrims were as much admired as their talents, and formed a strong contrast to the intemperate conduct and pride of the ministers. When the latter could no longer find any reasons to bring forward, they would supply the want of them by insults, affecting to

despise the blows which they could not parry. But if the ignorant applauded their empty declamation, wise men felt themselves attracted towards our Religious, whose modesty charmed them and won upon their esteem. Frequently, after lodging them and defraying their expenses, they also sent guides to accompany them, both to direct them on their way and to insure their safety.

At sixteen miles from Constance, in a market-town entirely peopled by Protestants, a minister, who, after having been the shepherd of his flock, had by his apostasy become as a devouring wolf for them, saw the travellers enter the inn, and immediately discovering them to be Catholics, hastily collected the inhabitants together, that they might witness the great victory which he expected to gain over the nine papists. Without permitting them to repose an instant, he then went to challenge them, and to propose a conference. They joyfully accepted it; and James Lainez, whose calm temper equalled his ardent zeal, entered the lists first, and sustained the contest for several hours, to the great wrath of the minister; who, having counted upon crushing his enemies in a body, found that he could not even get rid of the first whom he had attacked. At length, fatigued or discouraged: "Let us make a truce," said he; "let us sup together in harmony, and afterwards we shall resume our discussion."

They accepted the renewed discussion, but not the supper. Wisdom was on the side of the papists, whose repast was frugal; as for the minister, he drank with intemperance, and his head became heated. The table being cleared, the dispute recommenced, and the two champions were surrounded by numerous spectators, who having hastened thither at the first attack, awaited the issue of the second; but this gradually became more and more bitter, for the copious liba-

tions in which the minister had indulged, inspired him with a spirit and words which passed the limits of mere discussion. There was between Lainez and him all the difference which exists between a man who is in the full possession of his reason, and one heated by the fumes of wine. The arguments of the Catholic became overwhelming, and the minister, ashamed at this unforeseen result, was moved to exclaim, "Well! you triumph, and I have nothing to answer; do you want any thing more?" "Yes," replied one of the companions; "since you acknowledge your errors, you ought to abandon them, and also to withdraw from these same errors the souls whom you have led into them. Why persist in teaching that which vanishes before the simple light of truth? Are you not aware that to err in the faith, but still more, to propagate those errors, is to hasten forward to eternal death?" At these words, the unfortunate man fell into such a transport of fury, that relinquishing the Latin language, which he had hitherto used, he burst forth into a thousand threats in German, crying out, that on the following morning he would be able to prove that he had other means of defence besides arguments; that he would begin by having them all put in irons, and they would then see what would happen next. After these words, he went away blaspheming.

The words of the minister were soon explained to the pilgrims, and they were advised to take their departure as speedily as possible, because he had a high reputation throughout the country, and might even go further than he threatened. But they would not incur the risk of appearing to abandon by their flight, the Catholic Faith, which they had so ably defended by their arguments. To die for their religion, was the greatest happiness which they could aspire

to. What were they going to seek for in Palestine? Death for the Faith; and they were about to find it in Germany!

They passed the greater part of the night in strengthening and encouraging one another. The following morning, whilst the minister still suffered from the effects of his intemperance, a young man of beautiful countenance and lofty stature, who appeared to be about thirty years of age, presented himself at the Inn, and with an affable air, invited the strangers to follow him. He spoke German, but was not understood. He then had recourse to signs. They all rose and followed him, without knowing whither he was leading them. He left the town by unfrequented paths, and turning round now and then, made signs to them to fear nothing. They felt no fear, but very great wonder, for on the road which they were thus induced to follow, they saw no beaten track. At the first view it appeared impracticable, though it afterwards became very easy. Moreover, the whole country was covered with deep snow, yet none lay upon the path which they passed over.

After having walked thus for about ten miles, they found themselves upon the high road, and their guide pointing out the direction which they ought to take, took leave of them with every testimony of kindly feeling. If he were not an Angel, under a human form, as some believed him to be, he was at least a man who had exercised towards them the ministry of an Angel, by delivering them from the death which threatened them.

Having passed Constance, a town which was entirely Lutheran, they saw, at a short distance from a village, a woman coming out of an hospital. By their rosaries she knew them to be Catholics, and advanced to meet them with every demonstration of joy. When she had reached them, she raised her eyes, all wet with tears, to Heaven, and lav-

ished every mark of respect upon them; then approaching them, kissed the crosses and rosaries which they wore round their necks, saying many things in German which they could not comprehend, but which appeared to them the expression of true Catholic faith and piety. They were further assured of this when after having engaged them by signs to wait for her a few moments, she ran back to the hospital, and shortly returned carrying rosaries, pieces of crosses, crucifixes, and small statues of the Virgin, broken by the heretics, which she had collected with veneration. The servants of God, deeply affected on beholding the insults which had been heaped upon these sacred objects, prostrated themselves upon the ground in the midst of the snow, to render homage to these emblems of the Catholic faith, spurned by the votaries of the new doctrines.

Then the woman, taking back her treasure, walked on before them, and at the entrance of the village cried aloud, pointing to the pilgrims: "You see, unhappy men, it is not true, as you say, that the whole world has embraced the doctrines of your Luther, and that not a trace of the Roman Catholic religion remains! Whence then do these men come? Where are they going? They have come out from the world, and are going forth to preach the Catholic faith; nor does it surprise me, for I have never believed you. But you, did you not all treat me as a madwoman, because I have not been deceived by your discourses? Whereas it was you, on the contrary, who had lost the use of your reason."

After asking and receiving an explanation of these words, which were spoken in German, the Fathers were informed that this woman was a faithful Catholic, whom neither the promises nor threats of the ministers had seduced into Lutheranism, and who, driven from the village as insane, had

been reduced to the necessity of taking refuge in the plague hospital. This adventure attracted a number of ministers, who wished to dispute with the travellers, but the harvest was unfruitful, for the heretics, whenever they were hard pressed by arguments, entrenched themselves behind texts of Scripture, taken from a mutilated and adulterated German Bible.

CHAPTER X.

Labors and charity of the companions of Ignatius in the hospitals of Venice—Journey to Rome—Return to Venice—The companions of Ignatius disperse through different cities—Their preachings—Charity of Ignatius towards one of his sick companions.

THUS passed the journey of the nine companions of Ignatius, from Paris until their arrival in Italy. They performed it in fifty-four days, marked by great suffering and constant danger; but they forgot all their fatigues when, on reaching Venice the eighth day of January, 1537, they once more beheld their venerated father Ignatius, who welcomed them with tears of joy, blessing God not only for having restored his six companions to him in good health, but also for having added three others, not less precious, to their number. He would not permit them to direct their steps immediately towards Rome, but wished them, while waiting for a less inclement season, to take some repose, the repose befitting Saints, and which consists rather in changing the nature of their labors, than in abstaining from them. With this intention, they divided two hospitals between them, that of the Incurables, where Xavier established himself, and that of Saints John and Paul, where Ignatius went to reside. No one has left us any detailed narrative of the examples, both private and public, of charity and mortification which they gave in these dwellings; but from the little which has been transmitted to us, we may conjecture that even amongst

men of extraordinary virtue, they must have found more admirers than imitators. We can hardly venture to relate the austerities to which they submitted; for in order to conquer the repugnance of nature, several, in imitation of Ignatius, went so far as to touch the most repulsive sores with their tongue. On one occasion, when for want of a bed, an unfortunate leper was about to be sent away from the hospital of St. John, one of the companions offered to share his couch with him. The next morning he found himself covered with leprosy, and the sick man had disappeared from the hospital; but the martyr of charity did not repent of his kindness towards the miserable wretch, and thought himself sufficiently rewarded by having found an opportunity of suffering and of exercising patience. His trial was short, for the very next day he was cured, and in as perfectly sound health as before he had contracted that horrible malady. This was the folly of the cross, and of mortification; but the daily services which the ten fathers rendered to the patients may truly be considered as a continual exercise of the most heroic virtues. To dress their wounds, to wash and carry in their arms those suffering from the most loathsome diseases, to watch them during the night, to console them by their conversation and advice, to pray with them, to teach them how to endure their misfortunes so as to render them useful to themselves, and to enable them to receive death with resignation; and finally to bury them with their own hands; such were their constant occupations. They gave themselves up to these works with that modesty, that holy joy, experienced by all those who, in devoting themselves to the care of the poor, behold Jesus Christ in their persons. In a short time, all eyes were fixed upon them and the principal Senators of the Republic frequently

went to contemplate a spectacle so novel for them, and which made them shed tears of emotion.

The Fathers remained in the hospitals until towards the end of Lent, and two months and a half after their arrival in Venice, all, with the exception of St. Ignatius, set out for Rome. He was detained there by motives of prudence, as he had reason to fear that his arrival with them in Rome might have caused an unfavorable result to the object of their journey. In Venice he had found Don Gianipetro Caraffa ill disposed towards him, and as that Cardinal was then in Rome, the opposition of such a personage might have been dangerous to the projects of the holy Founder. The sequel proved that this fear was not without foundation. Notes left by Father James Lainez show us that Cardinal, actuated by unenlightened zeal, though with good intentions, taking part against the cause of Ignatius.

Meanwhile our pilgrims went on their way, and found those opportunities of suffering which they so ardently desired, even more abundant than on their former journey. Once out of Venice, and returned to terra firma, they walked for three days along the sea shore in the direction of Ravenna, without being able to obtain even a morsel of bread. After their austerities and labors in Venice, this was sufficient to prostrate them entirely. Several of them fell, unable to take another step, to the great grief of their companions. They were reduced to such an extremity, that on Passion Sunday, having arrived at a spot planted with pine trees, they began to gather the fir cones, bitter as they were, and to seek some nourishment from them, which they were soon obliged to relinquish. The dampness of the season, which was extremely rainy, exposed them also to constant inconvenience. After being drenched with rain during the whole day, they would frequently pass the night in the open air, thankful when they found a little

straw with which to cover themselves, and on which to lie down. As they had no money to pay for crossing the rivers, they were obliged to give the boatmen at one time an old knife, at another an inkstand, or in short, any trifling article which they had about them; sometimes even they had to part with some of their poor clothing. On one occasion of this kind, in order to satisfy a discontented boatman, one of the pilgrims, who was not in Orders, found it necessary to go and pawn his Breviary, whilst his companions remained as hostages. Having returned with the required price, he delivered them, and then traversed the town of Ancona, begging alms, in order to ransom his Breviary.

They were frequently obliged to travel whole miles in water up to their waists, and sometimes up to their breasts. One of the travellers received the immediate reward of his fatigues, for, suffering from an infirm limb, in consequence of over-heated blood, it pleased God that he should come out of this strange bath entirely cured.

At Ravenna the friends had a momentary rest, being received into the hospital, but they had only one bed amongst them. Three, who were more fatigued than the others, were to profit by it, but on perceiving its horrible state of uncleanness, they resolved to make use of it from virtue, rather than from necessity. Simon Rodriguez, one of the three, gave it up and stretched himself upon the floor, finding that perhaps a harder couch, but more decent than the one offered him. Then feeling himself seized with violent remorse for having fled from this mortification, he resolved to take the first opportunity of punishing himself, which did not fail to occur before long, and of which he eagerly availed himself; but we shall pass it over in silence, in order not to multiply these details unnecessarily.

But those who met our pilgrims, all foreigners, wearing

similar garments, and all going in the direction of Rome, frequently took them for persons of bad repute, who had come to Italy in order to obtain a release from some censures, or absolution for some enormous crimes. They walked three by three, a priest and two who had not yet taken orders; Spaniards and Frenchmen, as closely united in heart as if they belonged to the same country, and were born of the same mother. Each suffered more for his companions than for himself, and through his own personal hardships, and each, before thinking of himself, always endeavored to relieve the others. "When I was going through the streets of Ancona," said one these Fathers, "to collect alms wherewith to redeem my Breviary, I perceived one of my companions, who, wet and barefoot, was addressing himself to the market-women, in order to obtain from them a little fruit, or some few vegetables. I stopped to observe him, and recalling to my mind his noble birth, the riches which he had abandoned, his great natural talents, the extent of his acquired learning, and the virtues which would have given him such great influence in the world, I felt myself deeply moved, and unworthy to be the companion of such men. These reflections often struck me, redoubling my admiration for them, and my desire to serve them."

It pleased God to console them sometimes by giving them testimonies of His especial protection. One example will suffice:—

After having passed three days at Loretto, in the abundant enjoyment of the sweet pleasures of piety, and having taken a little repose, they set out for Rome, and arrived at Tolentino by night, without having eaten so much as a piece of bread, to recruit them after the fatigues of the day. It rained heavily, and they met no one from whom they could ask charity. Three went on first, whilst the others kept

close to the walls, slightly sheltered from the rain and one walked in the middle of the street, having no fear of becoming either wetter or dirtier than he was, when he perceived advancing towards him, through the rain and mud, a man of noble presence, and, so far as he could judge, of an agreeable countenance, who stopped, took him by the hand, placed some pieces of money in it, and withdrew without saying a single word. When they arrived at the inn, they bought a little bread, wine, and dried figs, a magnificent repast for them and for some beggars, with whom they shared it. The next day each repaired in the first instance to the hospital of his own nation; but they were afterwards all received in that of St. John, where poor diet was given them, though sufficient for men accustomed to subsist upon alms.

We have already mentioned that Peter Ortiz had been very hostile to the interests of Ignatius. It happened that at this very time he was in Rome, where he saw and recognized our pilgrims. He was commissioned to defend before the Holy See, and in the name of Charles V., the cause of Catharine of Arragon, so unjustly repudiated by Henry VIII., King of England; but he had greatly changed his opinion in regard to Ignatius, whose virtue, when better known, had overcome all the prejudices, and outweighed all the interests which had at first rendered Ortiz unfavorable to him. After having ascertained that the Saint was not with his companions, he was desirous, out of respect to him, to present them himself to the Sovereign Pontiff, Paul III. To that Pontiff he praised their virtues and talents; commended their voluntary poverty, their ardent zeal for the salvation of souls; and informed him that they had come to request the benediction of his Holiness, and his permission to pass over into Palestine to preach the Gospel. The Holy Father wished to see and hear them. It was his custom,

whilst he dined, to listen sometimes to conversations, sometimes to discussions between men of letters, and he desired that they might take part in these the following day. Ortiz himself conducted them thither, and the whole passed in such a manner that the Pontiff knew not which he ought to admire most; their modesty in treating the questions proposed to them, or the penetration of their intellect and the depth of their learning. When Paul rose to leave them, he expressed his satisfaction, addressing them in these affable words: "We are happy," said he, "to find so much erudition united to so much humility." He then asked them in what he could be of service to them, and finding that they desired nothing but what Ortiz had already solicited in their name, he extended his arms as if to press them all to his heart, and gave them his blessing. He added, that as a league between the Pope, the Emperor, and the Republic of Venice against the Turks was already in negotiation, he did not believe that their voyage to the Holy Land could be carried into effect that year. By orders of the Pope, alms to the amount of sixty crowns was transmitted to them, with the permission for all those who were not yet priests, Ignatius, who was still abroad, included, to receive holy orders from any bishop whatsoever, as vowed to poverty, and sufficiently instructed. Soon after a dispensation arrived from the Penitentiary for Alphonsus Salmeron, authorizing him to receive holy orders as soon as he should have attained the age of twenty-three years.

The Fathers now made no delay in resuming their journey back to Venice, which was performed in the same manner as the first; for they reserved the alms which they had received from the Pope, and a hundred and forty crowns, which some pious Spaniards had given them, to defray the expenses of their journey to Palestine. When they arrived

in Venice, they resumed their former occupations in the hospitals, and on the day of the feast of St. John the Baptist, made their vows of chastity and poverty to the Nuncio Verralli. They were afterwards ordained priests, and on that solemn occasion the most abundant heavenly consolations were vouchsafed to them. Monsignor Vincenzo Nigusanti, who ordained them, participated in these graces, and declared that his heart had never been penetrated with such tender sentiments of piety in any other of his ordinations. Some time after, the new priests chose a day of peculiar solemnity, for the celebration of their first Mass. St. Ignatius alone desired one whole year of preparation beforehand, and even prolonged the delay far beyond that period. It was not until the month of December of the following year, in the Church of Santa Maria Maggiore, in Rome, in the Chapel of the Nativity, and on Christmas Day, that he offered to the Lord, along with his first sacrifice, the oblation of himself for His greater glory.

Meanwhile their hopes of passing over into Palestine diminished daily. War was declared between Sultan Solymán and the Republic of Venice, and numerous fleets were about to cover the seas. Whilst awaiting the issue of these events, the companions of Ignatius, who remained in Venice, rather in fulfilment of their vow, than with any hope of being able to undertake their voyage, resolved to make a fitting preparation for offering up their first sacrifice. They withdrew into different solitudes, where, far from the tumult and as it were out of the world, they might better commune with their own hearts, and unite themselves with God. Some, with this intention, directed their steps towards Vicenza, others to Bassano, Padua, and different towns or villages. If they found in the environs a deserted cottage, they took up their abode in it. Their couch was the bare

earth, their food the bread which they obtained by begging, and their drink pure water. They passed many hours in prayer, and the corporal penances which they practised corresponded to the fervor of each individual.

As for St. Ignatius, Vicenza proved another Manresa for him. There he had the same celestial visions, the same spiritual delights, the same abundance of the happiest tears, to such a degree, that his eyes suffered to the end of his life, from weakness caused by excessive weeping. After having passed forty days in this holy retreat, they all left it, in order to diffuse amongst others the influence of that truly divine spirit by which they felt themselves animated. They immediately commenced preaching, for which they required neither churches nor pulpits. Their church was the public square, and their pulpit whatever bench happened to be there. Upon this they mounted, by words and gestures, inviting the passengers to stop, and the people imagining them to be some mountebanks or buffoons, never failed to run up to them. But the force of the Spirit of God, which spoke by their mouths, was such that although the Italian language was not familiar to them, many who came in the sole hope of amusement, returned with tears in their eyes. The external appearance of the new priests corresponded with their teaching, which always turned upon the necessity of penance. At the sight of those pale and emaciated countenances, it was easy to form an idea of the extent to which they practised it. When their discourses were finished, they returned cheerfully to their deserted huts.

Whilst they devoted themselves to these holy occupations, it pleased the Lord to try several of them by dangerous maladies, the germ of which had probably been contracted during their anterior sufferings. Simon Rodriguez was among the first who were attacked. He inhabited,

along with Claudius le Jay, a hermitage named St. Vito, situated near Bassano, where they had been received by a holy old man called Anthony. He had been induced to do so by an interior movement of the Spirit of God; for having formerly received several persons who had proposed to live with him, and in the same manner as he did, but who had afterwards abandoned him, unable to support the severity of his penance; he had resolved thenceforward to live entirely alone. To these two holy men he offered a large bare table, which stood in a corner of his cell, for a bed, a relief to men accustomed to lie upon the ground. In the night they all three rose to pray and sing psalms.

Towards the month of September, Rodriguez fell ill, and was soon in such imminent danger, that a physician, whom the hermit brought to visit him, declared that he had no hopes of his recovery. Ignatius received this news at Vicenza, and taking Faber with him, (for Lainez and several others were lying sick at the hospital), he set out for Bassano. Notwithstanding his weakness, and a fever which was undermining him, charity, especially in regard to his children, inspired him with so much strength, that Faber could not keep up with him. The Saint was frequently obliged to stop and wait for his companion, during which time he meditated upon God, and fervently invoked Him for the cure of the sick man. In one of these halts upon the journey, and at the moment when Faber rejoined Ignatius, he remarked that the countenance of the Saint was glowing, as it usually did when he prayed. With the internal conviction that his prayer had been granted, Ignatius immediately announced to his companion that Rodriguez would not die. We may say that there was even a direct communication of health to the invalid, through the agency of Ignatius. He had hardly arrived at the hermitage, when he hastened to embrace

Rodriguez, who immediately felt himself relieved. The Saint assured him that he would be completely cured, but desired him to exchange his couch of wooden boards for one rather less inconvenient, which the good hermit procured for him.

After having regained the companion of whom death had threatened to deprive him, Ignatius was upon the point of losing the second, who lived with Rodriguez in the hermitage, or as some authors pretend Rodriguez himself. Deceived by self-delusion and attracted by the peacefulness of the retreat, he compared the tranquillity of a life of retirement, with one of continual journeyings such as Ignatius led; the contemplation enjoyed in solitude with the distractions of conversation; the happiness of having alone God and himself to think of, compared with the fatigue caused by having the care of the souls of others; and these two kinds of life, placed by him in the balance, he having tried both, it seemed to him that in that of Ignatius, there was more labor than merit, and in that of the hermit, less danger and more repose. Besides, he was only at the beginning of his career with Ignatius, whereas with Anthony, he had only to follow the beaten track. He strongly inclined towards the latter, and was consequently disposed to abandon the Society. Nevertheless, his fidelity to his engagements, the vows which he had taken, the example of his companions, men as spiritual as himself, and with an equal desire to advance to perfection, also formed a great counterpoise in the balance. In his perplexity, unable to decide unaided, he resolved to open his heart to the hermit, and to abide by his counsels. With this intention, he escaped one day from Bassano, where Ignatius had retired along with his companions, and set out for the hermitage of St. Vito; but God, who already directed this rising association, as he afterwards guided the great Society

which sprang from it, would not suffer this faithful servant, who had been called to labor for the salvation of many, to finish by occupying himself solely with his own; and therefore He so thwarted his designs, that he gladly returned to throw himself into the arms of the Father whom he had intended to abandon.

Hardly had this Brother left Bassano, when he beheld an armed man advancing to meet him, whose aspect was imposing, and who, casting a severe glance upon him, threatened to strike him with his naked sword. He stopped short, surprised and troubled. Then, unable to conjecture what this strange meeting might portend, once more took courage, and would have passed on. But the personage in question looked at him with an angry countenance, and again advancing, threatened to attack him. Then the fugitive frightened, retraced his steps, ran back precipitately towards the town, and hastily re-entered the inn. Every one was astonished at his terror and flight, for no one could perceive the object which had caused his alarm.

Meanwhile Ignatius, to whom God had revealed all that was passing, had gone out to meet his companion; and receiving him with open arms and a smiling countenance, addressed him in the words of Jesus Christ, when he reproached Peter with the instability of his faith: *Modicæ fidei, quare dubitasti?*

The relations of Ignatius with the hermit of Bassano did not end here. He was truly a holy man, and I may here mention some particulars in regard to him, both on account of his charity to Simon Rodriguez, and also to make known that which occurred to him in respect to Ignatius himself. The peasants of the environs and those who had lived some time with Father Anthony, relate many wonderful things of

him, particularly concerning his long prayers and his austerities, which he was wont to call a hermit's food.

He had chosen the state of life which most surely leads to perfection, by perfect self-concentration; had thus attained a high degree of sanctity during his life, whilst his death was that of a Saint. But it was with difficulty that he could comprehend the sublimity of a vocation, whose object is above all others to gain over other souls, and to spread abroad the kingdom of Christ. Public report and his new companions had taught him to regard Ignatius with admiration; nevertheless, when he saw him and his friends clad like other men, and in no way externally distinguished from the crowd, the hermit felt his esteem decrease, and the new preachers sank in his eyes to the level of ordinary individuals; but at length, light broke in upon his soul.

One day when Father Anthony was in prayer, he beheld by the light of a divine revelation, to what a sublime degree of sanctity the man whom he undervalued had arrived before God. The good old man related this to his own confusion. He had learnt, said he, from Heaven itself, that the bark of a tree is very different from its sap.

Meanwhile, after the cure of Rodriguez Ignatius returned to Vicenza, and there assembled his companions that they might come to a fixed resolution as to their future plans, by reason of the constantly increasing impossibility of going to Palestine; and also in order that the new priests might now offer to God their first sacrifices, for which they had prepared themselves by so long a retreat. He received them all in his habitation, which was a ruined old monastery, situated at the outskirts of the town. All was in accordance in this old dwelling. The crumbling walls, the dilapidated roof, were all which had been spared by the ravages of war. It had neither doors nor windows, and the Fathers found nothing

but a little straw, on which to repose. Bread was not wanting to them; for although during their forty days' retreat Ignatius and the two companions of his chamber, Faber and Lainez, devoted almost all their time to prayer, they were occasionally obliged to go into the town in search of the indispensable necessities of life; and when they were all reunited and had begun to preach, they were received with so much kindness, that the eleven Fathers who composed the infant Society were enabled to subsist entirely upon the alms bestowed on them.

Nevertheless the incommodiousness of their dwelling, open to all the winds of heaven, was such, that two of the Fathers Francis Xavier, and another whose name I know not, fell ill. That they might not die without assistance they were carried to the hospital of the Incurables, or rather to a heap of ruined houses near the hospital, where they were hardly better off than in their first habitation, but where they at least found a bed, though but one for the two invalids. This was a terrible trial. Burning with fierce fever each patient was frequently attacked at the same time by a crisis of an entirely opposite nature. Thus while one shivered with cold, the other suffered from burning heat, and it became impossible to relieve them both at once. But in proportion as they were deprived of human assistance, so much the more did the Lord support them by abundant consolations. That received by Francis Xavier, was well worthy of his noble soul, for instead of having his sufferings alleviated, he obtained the consolation of knowing that he should endure yet greater trials. One day St. Jerome, for whom he had a great devotion, appeared to him, fortified him by celestial words, and predicted to him that his companions and himself should be sent into different cities, that Bologna was his portion and that a cross awaited him there, which would procure him

as much suffering as merit. These things happened as the Saint foretold.

After mature deliberation, it was at length decided that Ignatius, Lainez and Faber should go to Rome, and offer themselves and their companions to the Sovereign Pontiff, whilst the others should be dispersed through the cities where universities were established; to labor amongst the students in gaining souls to God, and in collecting some new coadjutors. But before separating, they wished to establish one common rule as to their mode of life, and to conform their conduct to some uniform principles not to be deviated from except where necessity or prudence required it. The principles laid down were as follows :

First, They were to live on alms and lodge in hospitals. Second, Each member was alternately to fill the office of Superior for one week, in order that no one should be carried too far by his zeal. Third, They were to preach in the public squares, and wherever they were permitted to do so, and especially to discourse upon the rewards promised to virtue, and the punishments assured to vice; but in their discourses, they were to seek rather for the Spirit of God, than for human eloquence. Fourth, They were to profit by every opportunity of being useful to their neighbor; but whatever services they rendered, they were never to accept any remuneration; considering themselves too highly honored in having contributed to the glory of God.

These resolutions were unanimously adopted. Moreover as the question was frequently asked, who these preachers were, what rule they followed, in short what name they bore they wished to have one uniform answer by which to satisfy the curiosity of the interrogators; but they came to no decision upon this point, because Ignatius had already decided in his own mind the name which his Order should take. All

those who have lived on intimate terms with him, are convinced that he did not choose this name himself, and that he knew it from the moment in which the Lord himself traced for him at Manresa the first sketch of the new Society, in the meditation of the *two Standards*. He therefore declared to his companions, who all embraced his opinion, that having assembled together in the name of Jesus, and for his love and glory, their association should henceforth bear the name of the *Company of Jesus*. After these preliminaries, they selected the cities where they were to begin their labors; a fraternal adieu terminated the deliberation; and each directed his steps towards the place of his destination. Ignatius, Faber and Lainez, repaired to Rome; Xavier and Bobadilla to Bologna; Rodriguez and Le Jay to Ferrara; Pasquier and Salmeron to Sienna; Codure and Hozes to Padua.

CHAPTER XI.

Death of a companion of Ignatius—He sees his soul received into Paradise—Labors and sufferings at Ferrara and Bologna—Departure of Ignatius for Rome—Vision on the way—First success and first persecutions in Rome—The lawsuit.

THE success of all these new missions was various ; in one place the Fathers had to suffer rather than to act ; in another, the fruits of salvation which they gathered, were in proportion to their labors. A few days after Codure and Hozes had begun their preachings in the hospitals of Padua, and in the public places, the ecclesiastical authority conceived suspicions that they might prove to be dangerous men, who had assumed a mask of sanctity, the better to conceal their designs. They were therefore arrested and put in irons. The manner in which they passed the first, or rather the only night of their imprisonment, is sufficient to prove with what feelings they were animated. They employed it entirely in reciting psalms and communing with God, but with so much sweetness and joy, that the good Hozes could not restrain the outward manifestation of his feelings. When it was known throughout the city that they had been taken to prison, so many persons came forward to give testimony to their innocence and virtue, that they were released the very next day, and permission given them to labor for the salvation of souls, as much as their zeal prompted them. But they did not long profit by this, for one was called to

rest, at the very commencement of his labors; the Bachelor Hozes. He preached one day in the great square of Padua, taking for his text these words of Our Saviour: "Watch and pray, for you know neither the day nor the hour." He had hardly finished his discourse, when he was seized with a violent attack of fever, and felt that he must this time apply to himself the words of his own sermon. He withdrew to the hospital, and thenceforth occupied himself solely in preparation for death. So sweet and ardent were his hopes of eternal life, that at the last moment his friends almost forgot the premature loss which they were about to sustain. He expired in the peace of the Lord, and like the laborers in the Gospel, though last arrived in the vineyard, was the first called to receive his reward.

Ignatius was at that time at Monte Cassino, where he was occupied in directing Peter Ortiz, agent of the Emperor Charles V., whom we have already mentioned, in the Spiritual Exercises. There he learned the danger which threatened his companion, and whilst recommending him with great fervor to the Divine goodness, he beheld a vision similar to that vouchsafed to St. Benedict, when he saw the soul of the blessed Bishop Germain ascending to Heaven. Thus Ignatius beheld the spirit of the venerable Hozes, surrounded by a halo of glory, and carried by angels into Paradise. This first vision was followed by another. A few days afterwards, Ignatius was hearing Mass, when at the words of the Confiteor, *omnibus sanctis*, he saw the heavens opened, and in the midst of the Blessed, his late companion, radiant with beauty and glory. So great was his consolation, that for some days he could not refrain from shedding tears of joy, while the glorious vision seemed for ever floating before his eyes. The body of the deceased in some degree bore witness to the happiness of his soul; for whereas in his life-

time his countenance was plain, and his features irregular, they assumed after death so much beauty, and so angelic an expression, that his companion Codure beheld him with surprise and awe, and was never weary of gazing at the face of his friend, whilst he shed tears of joy and emotion.

After the death of Hozes, Simon Rodriguez found it necessary for him to leave Ferrara, and repair to Padua, in order to relieve Codure, who could not suffice alone for so much labor; but soon after, Rodriguez was obliged to support the whole burden himself, for his colleague fell ill. It pleased God, however, to send prompt relief to the sickness of the one, and the labors of the other. A rich and noble ecclesiastic, who had been assisted by Codure to renounce the disorderly life which he had led during a long period, caused him to be transported from the hospital to his own house, where he lavished upon him every care and attention. Rodriguez, on his side, could not remain in the hospital, as he desired, being obliged to yield to the charitable importunities of a lady whose two sons had obtained, through his care, the one a holy death, and the other the grace of consecrating himself to God in a religious Order. Being now entirely alone, this widow earnestly desired to take charge of Rodriguez, as both her sons had entreated her to do.

Before leaving Ferrara, where Claudius Le Jay labored in concert with him for the conversion of sinners, Rodriguez received another benefit from Divine Providence. They both lived in a poor hospital, where a chamber had been given to the Fathers; and their food offered them, which last they declined, persisting in living upon alms. Preaching and pious works filled up their days as elsewhere. An old and pious woman, whose office it was to superintend the treatment given to the patients, was astonished on observing their conduct, to see persons who after taking so much trou-

ble for others, added so much voluntary and personal suffering; for they fasted continually, and occupied a chamber so ill closed as to afford no shelter from the inclemency of the season. Another circumstance excited her curiosity; every night she observed light shining through the crevices of the door. In what were they passing their time? She resolved to watch them; and saw that, after taking a little repose, they rose, and lighted a small lamp; then on their knees, and trembling with cold, they first recited the divine office, and so remained in prayer until daybreak. They afterwards went out to say Mass, and to recommence all their charitable exercises. The report of this fact was spread through the town, together with the fame of their benevolence, and they were generally regarded as prodigies of holiness. About this time, the Marchioness Pescara desired to become acquainted with them, in order to consult them concerning the state of her soul, should she find that the purity of their lives corresponded to that of their discourses. Happening to meet one of them, she inquired of him whether he were not one of those foreign priests, who had come to Italy with the intention of passing on to the Holy Land. Upon his reply in the affirmative, the Marchioness desired to know their place of abode, and as soon as the hospital was mentioned to her, hastened thither without adding a single question, and calling for the woman of whom we have spoken, examined her closely as to the priests and their conduct. Having obtained from her a circumstantial and completely satisfactory account of both, she withdrew the two missionaries from the hospital, established them in a small house near her palace, provided for all their wants, and received from them the advice and assistance which she had hoped for. They were afterwards called to the court, and Claudius Le Jay remaining alone at Ferrara, obtained great spiritual

fruits, particularly in the Duke himself, who chose him as his Director, and afterwards warmly espoused the cause of the rising Society, in a terrible persecution to which it was exposed.

Meanwhile Francis Xavier, at Bologna, was spared neither labors nor fatigue. A few days after his arrival in that city, he went to offer up holy Mass in a chapel where the mortal remains of the venerable patriarch Dominick reposed, and where great honors were rendered him. As he had a tender devotion towards that Saint, he celebrated the holy sacrifice, his heart filled with such sweet emotions of piety, that abundant tears streamed down his face. A noble and pious woman, a nun of the third order of St. Dominick, who had come from Spain to finish her days near the tomb of its holy founder, very desirous of knowing this foreign priest, in whom it seemed to her that she recognized all the external signs of the most exalted sanctity, went, accompanied by one of her friends, and requested an interview with Xavier. He spoke to them upon spiritual subjects, with so much feeling and elevation, that this same companion, named Sister Isabella Cosalina, who was also a member of the third Order, soon discovered that he was filled with the spirit of the Lord. On her return home, she spoke of Xavier in such high terms of praise to her uncle, Don Jerome Casalini de Forli, Canon of St. Petronius, and Rector of the church of St. Lucy, that she persuaded him to withdraw him from the hospital, and to establish him in his own house. The Canon soon recognized the merit of his guest, whose conversation alone might have sufficed to convince him of it; but how could he have any doubts of the sanctity of Xavier, in beholding his life so hidden, so entirely devoted to the most austere mortifications; that sweet joy which always shone upon his countenance, and which seemed to indicate

that the union of his soul with God, and the perfect happiness resulting therefrom, rendered him insensible to all bodily privation and suffering! Never could the good Canon prevail upon Xavier to take any other food than the bread bestowed as alms, nor to relax in the slightest degree from those severities which it seemed impossible for him to endure much longer, especially when the fatigue of preaching, and that of the other charitable works to which he devoted himself, was superadded to them. Xavier, however, continued to await the fulfilment of that prediction which St. Jerome had made him in Vicenza, and which prepared him for great tribulations in Bologna. The first was a quartan fever which lasted several months, and from which he suffered more than he would have done from a more serious malady; one which would not have left him even during a momentary interval; for his fervor prevented him from suspending either his labors or austerities, on account of an illness not considered dangerous. But if exhausted nature suffered doubly from the labors and mortifications which he imposed upon himself, God supported him by innumerable interior graces, and by the conversions which his preaching effected. It is true that we are destitute of documents on this subject, but positive proofs may be found in the circumstances which took place several years after this period, when Xavier made a voyage from Rome to Portugal, from whence he was to proceed to the Indies. He took the road leading by Bologna, and when his arrival was made known in that city, such was the universal joy and desire of seeing him again, and of obtaining his parting blessing, that crowds hastened to the Church of St. Lucy two hours before daybreak, in expectation of his saying Mass. When he appeared, the people surrounded him with every demonstration of the most

lively affection, and he was obliged to hear and console each one in private.

At his Mass, he gave the holy Communion to a great number of the faithful, and the same scenes were repeated during all the succeeding days which he passed at Bologna with the Ambassador of the King of Portugal. He was so constantly occupied in hearing confessions and in satisfying the piety of the faithful, that he wrote to Ignatius in a letter dated the 31st of March, "I have much more to do in Bologna than I formerly had at St. Louis's in Rome;" and yet he had also worked wonders there.

On the day of his departure a multitude of friends and crowds of pious persons hastened to receive the last benediction of the Saint. He recommended himself to their prayers, adding that, according to all appearance, they would never see him again upon earth. At these words, tears and sobs burst forth, and several offered to accompany him wherever he went, even as far as the Indies, but this he would not permit. He could not indeed prevent a vast multitude from accompanying him to a great distance; but the happiness which they felt in crowding around him was changed into bitterness and regret, when the moment of the final parting arrived.

The attachment of this city for Xavier was not weakened by his absence. On the contrary, it was in memory of his labors and virtues that the Society was afterwards called there, and this very Church of St. Lucy assigned to them. The chamber where Xavier had lived was converted into a chapel; and from that period this city, so devoted to him, became the object of his special protection, and owed a long series of miraculous favors to his intercession.

Such are the principal events, the remembrance of which is preserved in Bologna, Padua, and Ferrara, concerning the

abode of the companions of Ignatius in these different cities. He himself was there favored with a miraculous vision, by which the Lord revealed to him that he was pleasing in His eyes. The following are its details :—

Ignatius since his arrival in Italy had again experienced those singular graces, that union with God, those spiritual raptures which he had formerly enjoyed at Manresa, and of which he had been deprived in Paris, whilst he kept his mind constantly occupied with the study of letters and theology. The life which he led was entirely celestial; after having received the grace of the priesthood, he never ceased to implore the holy Mother of God to obtain for him the special grace of being the faithful follower of her Divine Son in all things. The most ardent desire of his heart was to become His living and faithful image, so that his actions and sufferings should be like those of the Saviour, always devoted *to the greater glory of God*, and the salvation of souls.

It was in the midst of these different preparations, and while his heart was glowing with tender fervor, that he undertook his journey to Rome. Reflecting on the offering which he was about to make of himself and his companions at the feet of the sovereign Pontiff, he redoubled his fervent prayers that the Lord would grant his wishes, and would employ him in furthering his glory.

Plunged in these pious thoughts, he had just left Sienna, when, drawing near to Rome, he perceived by the road-side a ruined chapel, and leaving his companions, entered alone. There in a short prayer he recommended to the Saviour this small band of devoted souls, whom he had consecrated to his service, and who were to be the foundation of that so widely extended Society, of which the Lord had so often spoken to the heart of His servant, promising that he should be its founder and father. At that moment he felt his soul as it

were overwhelmed in the most delicious rapture, and was in a manner raised out of himself.

He then distinctly beheld the Eternal Father, who regarded him with an aspect of ineffable goodness, and then turned towards his Divine Son, laden with his cross; and to quote the exact words of Ignatius: "He gave me to Christ as a portion, said He, to be henceforth entirely consecrated to His service." Immediately the Son of God appearing to accept him, looked at him with an expression of the most divine benignity, and Ignatius heard these words: *Ego vobis Romæ propitius ero.*

This vision filled his heart with feelings of deep trust, not unmingled with some apprehension, since the Saviour in showing him that he would be united not only to Him but to His cross, seemed to forewarn him that his residence in Rome would bring him many tribulations. But the divine promise reassured him, and the cross could never be so heavy, but that with such assistance, his strength would be sufficient to bear it.

Having rejoined his companions, and wishing to reanimate their courage, he related to them what he had seen and heard. "I know not," added he, "what sufferings await us in Rome, where God seems to lead us like victims to be sacrificed; but let us joyfully walk forward to encounter them, for if Jesus loads us with his cross, He will help us to carry it, and He has more power to defend us, than the whole world united, can have to injure us."

Our travellers arrived in the Holy City, in the month of October, 1537; and according to their engagement, immediately presented themselves before the Sovereign Pontiff, who accepted their services, with every demonstration of affection, and named Faber and Lainez professors, the first of Holy Scripture, the second of scholastic theology. Igna-

tius was more particularly employed in laboring for the salvation of souls, and induced several distinguished personages, amongst others Cardinal Contarini, to follow the Spiritual Exercises. It afterwards pleased God to replace the companion of whom he had been deprived by death. It is certain, however, that Ignatius had never considered the death of Hozes as a real loss for his rising Society; for having seen the soul of his friend admitted into the eternal beatitude of the Saints in heaven, he hoped to obtain more assistance from his intercession, than he could have received upon earth from his labors. He who replaced him was a young Spaniard of rare talents, named Francis Strada, who having come to Rome to seek fortune and honors at court, like so many others, had discovered that he sowed in so barren a ground, that his very hopes cost him more anxiety than all his success could ever repay. Fatigued with useless efforts, he renounced them, and set out for Naples with the intention of embracing a military career, in which he expected to obtain if not more riches, at least more freedom; but even before arriving in that city, God granted him a much fairer portion, through a meeting with Ignatius, with whom he was already acquainted. Like most persons dissatisfied with their lot, Strada liked to speak of his troubles; and opening his heart to Ignatius, told him with what view he was journeying towards Naples. Ignatius, more moved to compassion for his blindness than for his fancied misfortunes, answered the young aspirant in a manner which surprised him.

“You complain of the world,” said he, “and you are wrong, since in disappointing your hopes, it has only acted according to its usual custom. You ought rather to feel satisfied with it, since by showing you from the very first, how it treats its servants and what they may expect from it, this time at least it has not been deceitful. It would have

been unfortunate for you had the world treated you better, for then you would probably not have known it until the hour of your death ; whereas now you can renounce it with some merit. The world itself teaches you to seek another master, in whose service neither your labors nor your efforts will be lost. Yet you would imitate those whose ship has struck against the rocks, and who, far from renouncing a seafaring life, go out to be again shipwrecked ; you abandon the court for the army, and leave one city for another. Do you hope to find the world more propitious to you, or more faithful to its promises in Naples than in Rome ? If you question the travellers whom you meet upon that route, you will find some who on the contrary are coming from Naples to Rome, urged on by the same feelings which now draw you towards the former city ; searching, alas ! for those things which they would do more wisely to fly from. I pity you, nevertheless, but rather for the hope which you cherish than for that which you have lost, and if I dared to speak to you as a true friend, I would even say that you are not made for the world, nor the world for you. Vainly will you seek elsewhere for that peace, that tranquillity of mind which can be found in God alone. Whatever the world may do for you, were it even to go beyond your hopes, it will never fulfil your wishes, nor satisfy your heart. With God alone you have nothing to desire. Knowing the nothingness of all worldly advantages, how can they ever be the object of your ambition ? ”

These words were like a ray of light to Francis Strada, revealing the truth to his heart. Immediately renouncing his former projects, he returned to Rome with Ignatius, commenced the Spiritual Exercises, became one of his children, and a truly Apostolic man, as was proved by his eminent labors in Italy, Spain and Portugal, and by the innumerable conversions which he effected in those countries.

Such was the situation of Ignatius and his companions, when he judged that the moment had arrived for the establishment of that Society which had so long occupied his thoughts. He invited all his dispersed friends to meet him at the period of the Easter festivals, in the year 1538. They had some difficulty in being permitted to leave the different cities where they were residing, on account of the good which they had effected there. Several of these Fathers were followed to a great distance by persons devoted to them, and admirers of their virtues. Simon Rodriguez and John Codure were accompanied as far as Loretto, by one of the principal Canons of Padua. He parted from them filled with veneration for those indefatigable men, who after a daily fast, took but a short repose during the night, of which they passed the greatest part on their knees in prayer, until the moment when they resumed their journey.

Ignatius, Lainez and Faber, lived at this time in a small house, situated in a vineyard at the foot of Trinità de Monti; but when the new guests arrived, a more spacious lodging became necessary, and the charity of pious souls did not permit them to remain destitute in this respect.

Finding it impossible to cross the seas, Ignatius sent back to Valencia the four golden crowns which Martin Perez had given him in alms for the voyage. He also returned the two hundred and ten which he had received from the Sovereign Pontiff, and from some pious Spaniards, through the medium of Peter Ortiz, for a similar purpose. Then, provided with a permission, granted by Cardinal John Caraffa, he divided amongst his four companions the duties of preaching, of instructing the children, and of fulfilling all the functions of the holy ministry in the different churches. A great multitude assembled to hear them; and the efficacy of the divine word, joined to the force which the example of their holy

lives imparted to their discourses, effected a remarkable change amongst the people. The frequent use of the Sacraments, which had long been abandoned, was re-established, and spread from thence throughout all Christendom; where the public morals were greatly benefited in consequence. Asylums were established for young girls in danger of being ruined, and for women of bad fame; and this was the origin of so many institutions founded by Ignatius, which afterwards became established in perpetuity. These examples awakened a holy emulation in all the other churches of Rome; and the clergy being desirous of imitating the good example of the Fathers in instructing the people and the children, Sunday preachings were multiplied all throughout the city. But though Lainez, Salmeron, and Bobadilla succeeded wonderfully, both by their eloquence and zeal, in making the holy word of God equally beloved and venerated; not one of them equalled Ignatius in the fervor, unction, and strength of his arguments. Thus, the most learned men after hearing him, remarked, that in the mouth of Ignatius, the word of God possessed all its true weight and vigor, and that devoid of all extraneous ornament, it appeared only the more noble and beautiful. His method was to employ the Gospel like a naked sword drawn from its scabbard; to show its sacred truths as they are in themselves, devoid of all ornament, and unaided by any ideas of his own. When these apostolic men reaped the first fruits of their labors, their happiness was so great, that frequently after having worked from the dawn of day till nightfall, they entirely forgot themselves; and more than once waited until sunset, not only before taking any food, but even before begging it from the public pity, which was their only resource.

The rising Society was in this prosperous condition, when so violent a persecution arose against it, that if the powerful

hand of God had not been stretched forth to protect it, its ruin must have been complete and irreparable. The first author of this attack was one Brother Augustine, a Piedmontese by birth, a hermit by profession, a Catholic in outward seeming, but in reality a cunning Lutheran. This man believing that the absence of the Pope, who had at that time removed with his court to the confines of Italy, opened an easy path for disseminating the pestilence of heresy in Rome, endeavored to spread it abroad by means of his sermons. The simple, natural, and agreeable manner in which he expressed himself, attracted him an immense number of hearers. At first he did not dare to explain himself openly, but when he believed himself to be in possession of the public esteem and confidence, he began to mingle some of the new errors along with his orthodox instructions. At first he merely glanced at them in passing, without examining them deeply, and cloaked them with a thick veil, to conceal their true signification. God, no doubt, inspired some of the companions of Ignatius with the idea of going to hear the preacher, and they, familiar with these errors, both by study and from having wrestled against them, soon recognized them in spite of the obscure terms in which they were enveloped. The Fathers returned again and again, were present at several of the hermit's discourses, and each time became more dissatisfied with them. Supposing, however, that the man might err through ignorance, they went to see him, and without appearing to question the sincerity of his intentions, made him remark his different errors, one after the other, showing him how they were all derived from the teaching of Luther; and expressed a hope, that after being undeceived himself, he would not hesitate to undeceive others.

It may appear surprising that this man, seeing himself discovered, should not have dreaded the personal risk which

he ran ; but the favor of the people and the protection of some of the nobles, upon whom he relied, emboldened him. He treated with equal contempt the warning and those who gave it ; accused them of ignorance and malice ; appeared surprised that men whom he would not accept as scholars, should dare to set themselves up in respect to him as teachers. They would do much better, said he, to receive instruction, or at least to be silent, and not to condemn what all Rome had heard and applauded. If they could not without feeling mortified, see the esteem in which he was held, they should rather endeavor to merit a similar reputation, than try to injure him, by accusing of error the pure and holy doctrines which he taught. He then invited them to be present at his next sermon, in order to judge for themselves of the value which he set upon their opinion. There they would hear him repeat all that he had already said, and the applause of his audience would teach them to be humble, or at least to desist from taking the liberty of blaming him.

Finding the inutility of the step they had taken, the companions of Ignatius thought themselves bound to repair, so far as it lay in their power, the scandal which this man was likely to cause ; and in their churches they mingled, along with moral instructions, precepts concerning the utility of Indulgences, the authority of the Pope, the merit of continency, and the necessity of good works ; points upon which the Lutherans disseminated error. This conduct greatly incensed the new preacher, and being convinced that he could not, without injury to himself, make an open declaration of those things which until now he had only ventured to insinuate, he resolved by an odious intrigue to secure to himself the reputation of being a good Catholic, and to transfer the suspicion of heresy to his pretended enemies. One day,

therefore, he insisted very strongly upon the truth of the ancient religion, and the obligation of all men to remain faithful to it, and at the same time endeavored to level some blows at Ignatius. "Every one ought to mistrust," said he, "a wolf disguised not as a sheep, but as a shepherd; one who, but lately a simple layman, had gone through several of the principal universities in Europe, committing the most frightful ravages and depredations amongst the souls whom he seduced; and who now, emboldened by others, men animated by the same spirit as himself, had come to Rome, to cause fresh scandal there." "I warn the faithful," continued he, "that the abettors of heresy usually begin their operations by accusing others of the same sin, hoping that by this means they themselves will not be suspected of the errors which they pretend to condemn. The most dangerous sects are those which are concealed under the mask of sanctity. Rome, although perhaps a little late, ought not to show herself less prudent than Paris, Salamanca, and lastly Venice, where Ignatius, convicted of heresy, escaped by denial and flight from the condemnation of his person and writings. But even in Rome, there are men of incorruptible faith, and who belong to his own nation, who have abandoned him. There is one especially, who, at first attracted and seduced by this man, has left him with horror, on discovering the danger which threatened him."

By these men of "incorruptible faith," the hermit alluded to three Spaniards, Peter of Castile, Francis Muderrar, and a certain Barrera, all of whom he had entrapped into his snares; and who, imbued with his errors, travelled in order to disseminate them from one court to another, to all of which their rank gave them free access.

By the person who had fled from the teachings of Ignatius, the preacher meant Michael Navarro, whom the conver-

sion of Francis Xavier had deprived of his protection, and who, laying the blame of this event upon Ignatius, had endeavored to assassinate him.

At first, moved perhaps by some good impulse, or from some unknown motive, this man had presented himself to Ignatius as one who wished to embrace his rule of life; but this could only suit a truly exalted soul, not a vile nature such as his. Thus, he no sooner discovered to what he had engaged himself, than he renounced it. Afterwards, he repented of having left Ignatius, and rejoining him at Venice, begged to be readmitted into the number of his companions; but Ignatius, knowing his instability, refused his request. Navarro was offended at this refusal, and since he could not be the disciple of Ignatius, became his enemy and calumniator. He preceded him to Rome, formed a league with the Lutheran preacher, and served as his agent in spreading abroad and confirming stories injurious to Ignatius, of which he pretended to have been the eye-witness. In return for a sum of money, this miserable wretch went so far as to carry a formal accusation against Ignatius, before Monsignor Benedict Conversini, then Governor of Rome. The heretical monk hoped that his adversaries would thus be too completely overwhelmed by their own troubles, to occupy themselves with him.

These calumnies having been spread about through Rome, it can hardly be imagined how completely they changed the general feeling in regard to Ignatius and his companions. At first, listened to with so much respect, as great and holy servants of God; now, wherever they appeared, they were pointed at as false, designing men, concealed heretics, whose guilty life had been at last unmasked. All the actions which had caused them to be venerated as saints, were now taxed with hypocrisy, and only rendered them the more odious.

Not only would no one address a word to them, but no one would have dared to confess having any acquaintance with them, fearing to be compromised, for all men were in daily expectation of seeing Ignatius and his companions led forth to die at the stake. This terror had such an effect upon the minds of two priests whom the Cardinal Vicar had associated with Ignatius to hear confessions, that, believing the affair irremediable, they quitted Rome, left even the States of the Church, and succeeded in eluding all pursuit.

Meanwhile public rumor went on increasing hourly, and spreading abroad. Letters written to distant parts announced that these men were at length known and unmasked; that they had been convicted of heresy, and that their crime would shortly be expiated upon the scaffold.

But Our Lord as formerly, when in the bark with his disciples, only slept to give the storm time to rage in all its fury; *commanding*, when he awakened, *the winds and the tempest, so that there was a great calm*. The enemies of Ignatius triumphed, and already received thanks for having dissipated that poison, whose malignant influences it was said could ferment in darkness alone. As for him, he considered this storm as an opportunity for exercising that filial trust in God, which chiefly attains its perfection, when it increases in proportion as our misfortunes appear to become more irretrievable. Ignatius sustained the courage of his companions, when he observed any one amongst them ready to take alarm; humbly reminded his Divine Master of the assurance which he had received on his way to Rome, and entreated God to grant him, along with the cross so formally announced, the assistance and protection which He had also deigned to promise him. It pleased God to grant his fervent prayers, and in order to prove before all eyes, that He

alone had calmed the tempest, assistance came from a quarter where human foresight would never have sought it.

Ignatius was not so entirely abandoned by his friends, but that one at least remained faithful to him ; and this was that very Quirino Garzonio, who at the beginning had received him into his house, and who, from his constant relations with the Saint, had learned to know him too well to listen to the injurious reports now spread against him : besides which, his loyal and noble character would have led him to consider such a desertion as base. Cardinal John Dominic de Cupis, head of the sacred college, and a man of great influence, was the relative and friend of Garzonio, and knew the affection which he bore to Ignatius. He one day reproached Garzonio severely for this friendship, and strongly recommended him to separate from Ignatius, not only on account of the injury which this connection might cause his reputation, but also to avoid the danger to which he exposed his salvation by living on familiar terms with a man whose faith and doctrine were as suspicious as his morals. The Cardinal then went over all the accusations spread abroad against Ignatius. " Why," replied Quirino, " should we give more credit to all these stories, than to the facts of which we are ocular witnesses ? Why listen to improbable assertions, to pretended condemnations of which there is no proof, when here in Rome every circumstance speaks in favor of Ignatius ? " The Cardinal held to his opinion, and replied with an air of compassion : " You have to do with a man who, to his other vices, joins the art of misleading men's minds by enchantments, and, without a doubt, he has made use of them to seduce you."

On his return home Garzonio faithfully repeated this conversation to Ignatius, who was nowise troubled by it, in-somuch that he might have been supposed wholly uninterested

in the matter. He praised the zeal and prudence of the Cardinal, who, believing him guilty, endeavored to preserve his friend from the dangers of such a connection. "Besides," added he, "God can do more to save me, than the whole world to ruin me, and you will see this, when the hour arrives." As for the Cardinal, Ignatius knew him to be a wise and virtuous man, and was quite convinced that if he could obtain an interview with him he could convince him of his error. Quirino Garzonio resolved therefore to obtain an audience for his friend, and hastened to beg it of his kinsman, assuring him that, if, after having heard Ignatius, he persisted in condemning him, he himself would believe him to be guilty, and would part from him immediately. "Let him come then," cried the Cardinal, "and I shall treat him as he deserves." He did so in fact, but in a very different sense from what his words intimated.

Ignatius arrived, and was introduced into a cabinet, at the extremity of the Cardinal's apartments. What he said to his Eminence is not known, but we may form some conjecture as to the nature of the conversation, from the effects produced by this visit. It completely dissipated the unfavorable impressions conceived by the Cardinal against him, inasmuch, that filled with repentance for his injustice, he threw himself at the feet of Ignatius and entreated his pardon. We have this fact from Garzonio, to whom the Cardinal himself related it. That noble friend had accompanied Ignatius, and anxiously awaited the result of the interview, which lasted nearly two hours. At length the Cardinal came out of his cabinet with Ignatius, giving him every possible mark of esteem and affection; and promising him aloud to be henceforth his most zealous defender, both in this affair, and in all others which concerned him. He then gave orders that the bread and wine necessary for the support

of Ignatius and his companions, should be sent them as alms, and this charity the Cardinal continued as long as he lived.

Being now assured by the result of this visit, that God had taken his defence into his own hands, the Saint thought it his duty to act on his side as human wisdom dictated. He therefore solicited the governor of Rome, before whose tribunal the accusations had been brought, to grant him a legal trial and a definite sentence. The day having been appointed, Ignatius and his accuser, Michael Navarro, appeared before the court. The latter began by boldly stating that in Paris, in Alcalà, and in Venice, he being present, Ignatius had been condemned for heresy, and for other crimes; that he had evaded his punishment by flight, but that he, Navarro, having been witness of these facts, could affirm them as he now did, by oath. Then Ignatius, with impassible serenity, drew from his pocket as his first answer a letter which he presented to his accuser, asking him if he knew that hand-writing Navarro, not suspecting his object, acknowledged it as his own. "Well!" replied Ignatius; "so far you have spoken of me, only repeating what has been suggested to you by others; now we are going to see what you said of me formerly under the inspiration of your own ideas, and the charitable opinion which you had then conceived of me." This letter was then read. It was written to a friend, and in it Navarro spoke of Ignatius and of his virtues, of which he declared himself to be an eye-witness, in such high terms of praise, that it would have been impossible to produce a more favorable testimony. The unfortunate man grew pale, and seeing himself convicted by his own writing, of so palpable a contradiction, the words expired upon his lips. Not knowing whether he ought to confess the truth or deny the letter, to seek for some excuse or to invent new calumnies, he muttered some unintelligible words, and the first sitting was terminated. But this was neither

the sole nor the principal proof which brought to light the innocence of Ignatius. It pleased God that the truth should come forth from those very places which had been chosen as the principal theatres of the calumny; Paris, Alcalà and Venice. The course of events was truly providential. It happened that this very year, the three judges who had absolved the Saint in the three cities wherein his accuser swore he had been condemned, were all in Rome at the same time. From Venice had come Gaspar de Doces, the Nuncio's secretary; from Alcalà, the lieutenant of police, John Figuera; and from Paris, Father Ori, the Inquisitor. Private affairs had brought them to Rome, and it pleased God that from this circumstance, glory should accrue to his servant; for they appeared together in court, and publicly testified to the innocence and virtue of Ignatius. Here the persecutions directed against the Saint necessarily terminated; all that now remained, was to prove the innocence of his companions; for although in some degree justified in the person of their head, it was important even for his reputation, that private and personal testimony should be advanced in their favor; and for this the Lord provided. As soon as the odious imputations brought against them were heard of in Bologna, Ferrara, Venice and Paris, the bishops and priests who had known them, eagerly sent them the most honorable attestations. Moreover, Hercules, Duke of Ferrara, ordered his ambassador in Rome to interpose the authority of his testimony wherever it was necessary, in favor of Claudius Le Jay and Simon Rodriguez, as well as the assurance of his respect for their virtues.

It seemed then that the tempest being calmed, Ignatius had only to return thanks to God, and to enjoy in peace his restored tranquillity. All had turned out favorably for him. Michael Navarro had been condemned to exile as a calum-

niator; and the three Spaniards, his instigators, summoned by Ignatius to prove, judicially, what they had published through the whole city of Rome against him and his companions, had confessed themselves vanquished, and had employed powerful patrons to endeavor to persuade him to rest satisfied with their public recantation; but Ignatius knew that a tree cut down even to the level of the soil, may sometimes shoot forth vigorous branches, if its roots remain; and therefore that no pretext might be left for renewing the malignant imputations of which he had been the object, he demanded that the affair should be settled by a judicial sentence. In fact he feared fresh calumnies, and especially he would not have it said that the proceedings had been hushed up at his personal instigation. These falsehoods had traversed the greater part of Europe, and what credence could be given to their denial but that which proceeded from a public and irrefutable sentence? Ignatius attached the more importance to this, that the sentence once pronounced, annihilated all attacks directed against him, whether in France, Spain, or Italy, and reduced to perpetual silence all those whose malevolence could no longer discover any method of inflicting a new wound upon his reputation.

His position was critical. It was not only his personal reputation that was at stake, for then it would have been easy, nay agreeable to him, to endure these violent attacks in silence; but he was founding an Order destined to be spread over the whole world, and the character of his brethren was at stake. How could they labor to procure the greater glory of God, and the conversion of sinners, if branded at the outset by an accusation of immoral conduct, and of teaching false doctrines? The insult had been public; it was necessary that the reparation should be so also. "I am well aware," wrote Ignatius to Signor Peter Contarini,

“that I cannot prevent men from speaking against us, and I am not so unwise as to hope for this. But I ought not to allow those instructions which are conformable to pure Catholic doctrines, to be stigmatized as erroneous, nor permit a state of life to be condemned, which is in itself holy and irreproachable. Let them treat us as rude, ignorant men, nay even as wicked deceivers; this will not afflict us; but when the holy doctrine which we teach, or the state of life which we have embraced is attacked, it is not lawful for us to suffer it in silence; for these two things are not personal to us, but belong to Jesus Christ and His Church.”

Some of his companions, more humble than prudent, would have dissuaded him from pursuing this affair; it seemed to them as if he were exceeding the limits of actual necessity, and of the right which they had of withdrawing from oppression. They feared lest by making public the imposture of their adversaries, they might appear to have been guided by resentment or a desire of revenge. The just claims of Ignatius were also thwarted by what then appeared to proceed from the dilatory conduct of the Governor, but which was afterwards known to have arisen merely from his objection to decide definitively upon this cause. The importunities of the opposite party had induced him to endeavor to satisfy Ignatius by promises, which he privately resolved never to fulfil. But as our Saint would not be contented with them, the Governor at length declared that the determination of the Legate was that the cause should be considered as already decided, and that both parties should henceforth keep silence upon the subject. Things, however, shortly afterwards assumed a totally different aspect.

The Pope having returned to Rome, went to pass the first weeks of autumn at Frascati, and Ignatius recovered

the hopes which he had almost abandoned, of obtaining from him what he had hitherto vainly solicited from the Governor. In fact his demand was so manifestly just, that it was sufficient to make it known to the Pope, to have it granted. The Pontiff instantly sent an order to the Governor by one of his chamberlains, to judge definitively and in a manner conformable to strict justice, the cause of Ignatius, now pending in his tribunal. Then the three personages who in Paris, Alcalà, and Venice, had already been the judges of the accusations brought against him, and who had acquitted him, were interrogated. Every testimony that could be desired in favor of his companions, was produced. The book of Spiritual Exercises was again examined; and all voices having concurred in witnessing to the purity of doctrine and the innocent life of Ignatius and his companions, the cause was at length decided, the sentence pronounced,*

* Benedictus Conversinus, Electus Britovoriensis, vice camerarius, almæ urbis ejusque districtus generalis gubernator. Universis et singulis, ad quos præsentis nostræ litteræ pervenerint, salutem in Domino. Cum reipublicæ Christianæ multum intersit, ut eos, qui in agro dominico, vitæ exemplo, et doctrina plurimos ædificant in salutem: et item illos, qui e converso potius super seminare videntur zizania, publice notos esse; et non multi rumores sparsi essent, et delationes ad nos factæ, de dogmatibus, et conversatione vitæ, et spiritualibus exercitiis, quæ aliis conferunt, venerabilium virorum dominorum Ignatii de Loyola et sociorum, videlicet, Petri Fabri, Claudii Jaii, Paschasii Broet, Jacobi Laynez, Francisci Xavier, Alphonsi Salmeronis, Simonis Roderici, Joannis Codurii, et Nicolai de Bobadilla, magistrorum Parisiensium, presbyterorum secularium, Pampelonensis, Gebennensis, Seguntenensis, Toletanensis, Visensis, Ebredunensis, et Palentinensis respective Diœcesis, quæ quidem eorum dogmata et exercitia a quibusdam dicebantur erronea, superstitiosa, et a christiana doctrina nonnihil abhorrentia. Nos pro officii nostri debito, ac speciali etiam mandato sanctiss. D. N. Papæ, circa hæc diligenter animadvertentes, quæ visa sunt ad pleniorẽ causæ cognitionem opportuna, inquisivi-

and copies of it forwarded to all those places where the calumnies had been spread.

Such was the sentence pronounced upon this affair; but something was yet wanting to its proper termination; this was the fall and punishment of the calumniators. It pleased God that they should be found guilty of the very crimes of which they had accused Ignatius. They had said that convicted of heresy, and condemned to the flames, he had evaded punishment by flight, but had been burnt in effigy. This was precisely what happened to Muderra. He was con-

mus, si forte, de quibus prædicti culpabantur, vera esse deprehendere-
mus. Quocirca examinatis primum quibusdam oblocutoribus contra
ipsos, et consideratis partim publicis testimoniis, partim sententiis de
Hispania, Parisiis, Venetiis, Vicentia, Bononia, Ferraria et Senis, quæ
in predictorum venerabilium virorum dominorum Ignatii et sociorum
favorem adversus eorum criminatores prolatae fuerunt: et ad hæc ex-
aminatis judicialiter nonnullis testibus, et doctrina et dignitate omni
exceptione majoribus tandem omnem murmurationem, et oblocutionem,
et rumores contra eos sparsos, nulla veritate subnixos fuisse comperi-
mus. Quamobrem nostrarum esse partium judicantes, pronunciamus,
et declaramus, prædictum D. Ignatium et socios, ex prædictis delation-
ibus, et susurris, non solum nullam infamiæ notam, sive de jure, sive
de facto incurrisse, verum potius majorem vitæ atque doctrinæ sanæ
claritatem retulisse: cum certe videremus adversarios vana, et penius
à veritate aliena objecisse, et contra, optimos viros optimum pro illis
exhibuisse testimonium. Hanc igitur sententiam, et pronunciationem
nostram ut publicum eis testimonium sit contra omnes adversarios
veritatis, et in serenationem omnium, quicumque sinistram ullam de
eis suspicionem, prætestis talium delatorum, et criminorum con-
ceperint, faciendam duximus. Monentes insuper, et exhortantes in
Domino, et rogantes universos et singulos fideles, et dictos venerabiles
viros D. Ignatium et socios, habeant et teneant pro talibus, quos nos
esse comperimus, et Catholicos, omni prorsus suspicione cessante. Ita
tamen quatenus in eodem vitæ et doctrinæ tenore, Deo adjuvante
(quod speramus) permanserint. Datum Romæ in ædibus nostris, die
decima octava novembris millesimi quingentesimi trigesimi octavi.

victed of heresy, and condemned to the flames, but having succeeded in making his escape from prison, was publicly burnt in effigy. Peter of Castille, for the same cause, was condemned to perpetual imprisonment.

The monk, who by his preaching had been the first cause of all this affair, seeing it turn against him, fled to Geneva. There he quitted the religious habit, which he had used as a passport to obtain admission into Catholic countries, in order to infect them with his errors. He afterwards became a Protestant preacher, and to him is attributed a dangerous work, entitled *Summarium Scripturæ*. Finally, a contemporary author relates that his crimes and life were terminated by capital punishment.

We owe it to truth to mention, that all, excepting the monk, finished by listening to the reproaches of conscience, retracting their calumnies against Ignatius, and entreating his pardon. Thus Peter of Castille, after having long persevered in his errors, fretting his curb in the prison where he was shut up for life, was at length moved by divine grace, and died in the hands of one of the Fathers of the Society, named Avellaneda.

Francis Muderra so entirely altered his opinion in regard to Ignatius, that certain of finding in him that charity which is the distinguishing characteristic of the Saints, and which invariably returns good for evil, he had recourse to him in his misfortunes, and received from the Saint the assistance which he solicited. Finally, Barrera, at the hour of his death, which was premature, retracted his unjust accusations, and rendered full justice to the innocence of the man whom he had falsely accused.

CHAPTER XII.

Charity of Ignatius and his companions towards the poor in Rome—The Saint prepares his companions to form a new Order—Difficulties which he has to surmount in attaining this object.

THE credit of the Fathers being now more solid than ever, they reappeared in public, and resumed for the salvation of souls, the pious Exercises, which for a while they had suspended. In a very short time, the public esteem in which they were held surpassed, if it were possible, that which had been momentarily lessened by calumny. It seemed as if God himself gave them the opportunities of gaining this esteem, and of evincing during a period of great calamity, a still greater charity. The very year in which all these events took place, there was a terrible scarcity throughout Rome, by which the inhabitants were reduced to such an extremity, that many of these unfortunate people laid themselves down on the streets and public squares to die, without having sufficient strength to go and beg for bread, even had they been likely to obtain it. Besides, the winter was excessively severe. The Fathers, who themselves lived by alms, animated by that trust in God which is never confounded, undertook to provide for the wants of these poor and wretched beings. In the first place, they lifted up all those whom they found lying in the streets, and taking them upon their shoulders, carried them to their own house, which was

a somewhat spacious building, situated at that time near the Tower of Melangolo. It would be difficult now to ascertain its exact site, because in that old part of Rome, the aspect of which is completely changed by modern buildings, the name and even the remembrance of these old edifices are buried under their ruins. This house formed an angle with the Church of St. Catharine, called Funari, and the Piazza Morgana, where the house of the noble family of the Altieri now stands.

Ignatius passed from that house to the one which we now occupy; but whilst he still inhabited the former, he collected together as many bedsteads as he could procure, and covered them with heaps of straw, so as to place the poor people there with as little discomfort as possible. Several of the Fathers served them, as they were accustomed to wait on the patients in the hospitals; washed their feet, performed the most menial offices in their service, and lavished every care and attention upon them; happy to think that in their persons they served Jesus Christ himself. Others went through the town to beg alms for the poor patients, and it pleased God that they should be abundantly aided by the charity of many pious souls; so that they succeeded in feeding and clothing in their own house alone, more than four hundred persons.

So new and touching a sight soon attracted the attention of a multitude of people; but those who were led there merely by curiosity, were so much affected by the frank joyousness with which the Fathers busied themselves in serving these poor creatures, that many were seen divesting themselves even of part of their clothing, to cover the half naked poor.

The report of these good works spread abroad, and the principal nobles in Rome, thinking it too humiliating for them, that men who possessed nothing were providing for

the wants of the indigent, whilst they with all their wealth had contributed nothing to their support, began to send in assistance of every kind, which helped to maintain during the winter, and to support till the following harvest, nearly three thousand persons.

Moreover, the alleviation of their physical sufferings was not the most precious advantage which they found in the house of Ignatius; but rather the infinite profit which they obtained for their souls. As soon as they arrived there, they were exhorted to confession, and instructed in the Christian doctrine, whilst religious discourses were frequently addressed to them. At certain fixed hours they all repeated prayers, which not only helped to pass the time when they were assembled together, in a profitable manner, but which gave rise in many a heart, to a fervent desire of leading a more Christian life for the future.

Whether it were these charitable examples or the conviction of the innocence of the Fathers, now so authentically recognized, which had increased the general esteem and good will towards them, certain it is that many persons began to take pleasure in the kind of life which they led, and asked to be admitted amongst them.

Moreover, the Sovereign Pontiff made known his intention of employing some of the companions of Ignatius in the service of the Church. The Saint himself believed that the moment had now arrived for giving the constitution of a religious Order to the Society, which until then had only been kept together by the free will of its members; and after having fervently recommended to God a work so interesting to His glory, and having entreated Him so to dispose the minds of his brothers that they should wish for nothing but the fulfilment of God's will, he assembled them all together one day, and announced to them that they would shortly be

obliged to disperse, and to proceed wherever the Holy Father thought proper to send them. He then added; "Can we believe it possible that God would have collected men of different countries together in so miraculous a manner; united them by the powerful bonds of mutual charity, given them such perfect uniformity of feeling, and so ardent a desire to labor for the sole object of His glory; in order that, finding themselves after long studies, and long journeys, once more reunited in the City of Rome, they should part without any other mark of union between them, but the mere affectionate remembrance which men preserve towards their absent friends? No, my dear companions, God makes known to my heart, that all which has been done until now, has been for a nobler end, and that the zeal which has led us to abandon our country, our families, our properties and our freedom, shall not be extinguished with us. Yet this is what would happen, were we to leave no inheritors of our desires, none to emulate our zeal, no imitators of the species of life to which we have devoted ourselves. How can it be otherwise, if we do not give to our present Society the stability which it can only acquire by an organization similar to a religious Order? God has closed the road to Palestine for us, and yet zeal for the salvation of souls daily increases in our hearts. Does not the Lord thus give us to understand that it must not be confined to one particular country, whilst the whole world lays claim to it? As we are yet but few for so vast an enterprise, He Himself takes care, as you see, to increase our number. Should we then remain henceforth scattered, independent, and as free to abandon this great work as to continue in it? A religious Order, established by the Apostolic authority, has a very different degree of importance; its strength becomes of a very different nature, when all the parts composing its entire body are firmly knit

together ; its opportunities of practising that perfection to which fixed laws bind its members, are also very different. I foresee that powerful obstacles will be opposed to this great enterprise ; but they will not be insuperable to that Divine virtue which can do all, and in which alone I trust. My courage is therefore unshaken. Had the two holy patriarchs, Dominick and Francis, renounced the idea of founding their respective Orders, through fear of failing in their enterprises, how many blessed souls would not be in Paradise now ! Of how many faithful children would the Church on earth be deprived ! What brilliant learning, what treasures of merit, what heroic examples of perfection would have been lost to the world ! As for me, if my fears are strong, I perceive motives for yet stronger hopes, when I reflect that the Saviour himself has promised that we should find in Rome assistance and protection from Him. We have then nothing to dread except from ourselves, if, after having given ourselves to God by the vows which already engage us, we should hesitate to sacrifice a remnant of liberty, by submitting ourselves to form henceforward one body, under one head.

“In order to reflect more maturely upon this project, it would doubtless be desirable, were it possible for us, as on former occasions, to devote some weeks to commune with ourselves in the presence of God ; but the possibility of the speedy departure of the Sovereign Pontiff forbids this, and when we are once separated, how can we hope to establish that union between us which is so indispensable ? Therefore it seems to me that we ought to prepare ourselves for several days, by the most austere penance and the most fervent prayer, for learning the will of God upon this matter ; after which we shall collect the votes and come to a definitive resolution.”

To this proposal of Ignatius, his companions were ready

to give their immediate consent. The strength of his arguments, the uniformity of their wishes, and the ardor of their zeal, rendered them perfectly disposed to do so. Nevertheless, they all meditated for several days, in communion with God; then at their first meeting, came to the unanimous resolution of establishing such constitutions as should give a regular form to their Society. When Ignatius had traced the first sketch of his Institute in Paris, their souls had been inundated with holy joy; and now that he wished to perfect this great work, similar feelings arose in their hearts. But as their whole days were solely consecrated to unceasing labor for the salvation of souls, they agreed to meet during some hours of the night, to lay the foundations of their Institute. These conferences lasted nearly three months, and were conducted as follows.—In order to decide irrevocably upon any point, they studied it, discussed it, and resolved upon it; it was necessary that it should pass through these three grades. When the subject concerning which they were to deliberate had been proposed, then each one placed himself in the presence of God, and renouncing every personal feeling, considered the matter as if it were perfectly irrelevant to himself.

Their opinions, thus divested of that personal interest which so often guides our decisions, were perfectly independent; and reason alone made the balance incline to one side or the other.

An interior decision once made, it was not communicated to the others, lest respect for the authority of certain opinions should prevail; but in the conferences which ensued, each one expressed his idea, and gave it up to general discussion, until the proposition remaining uncontroverted, it was put to the vote, and definitively adopted. Unanimous consent usually followed the propositions of Ignatius, except however on one

occasion, when Nicholas Bobadilla refused to give his consent to their engaging themselves by a vow, as all the others wished to do, to teach the Christian doctrine to children. Rather out of respect for him, than convinced by the reasons which he adduced, this exercise was left free, and the same was done in regard to several other ministrations to which the Society has devoted itself. But it seems that on this occasion Bobadilla was too much attached to his opinion; and as the obstinacy of one single member might have given rise to serious inconvenience, if his sole voice had possessed the faculty of annulling resolutions otherwise unanimous, it was decided that in other cases of this nature the resolution should pass without reference to it. The plan of the Institution having been traced in five chapters, which I shall analyze in the following book, St. Ignatius sent it by Cardinal Gaspar Contarini to be presented to Paul III.; who received it with kindness, and intrusted its examination to F. Thomas Badia, Master of the Sacred Palace, who afterwards became a Cardinal, under the title of St. Sylvester. He kept it for two months, and then returned it with his entire approbation to the Pope, who read it at leisure, and who doubtless, enlightened by knowledge from above, discovered in it the beginning and the germ of great things; for he said: "The finger of God is here," and openly bestowed his approbation upon it at Tivoli, on the 3d of September, 1539. On the same day Cardinal Contarini, to whom the Society was already under other obligations, sent this happy news to Ignatius, in a letter wherein he expressed the satisfaction with which the Pontiff had read the plan submitted to him, and his earnestness in expressing his approbation.

The question now was, to obtain, as Ignatius desired, an Apostolic bull by which the Institute should be declared a religious Order, and this affair was neither easy nor of prompt

solution. The Pope showed himself disposed to give entire satisfaction to Ignatius; but he affixed to this the condition that his opinion should also be that of three Cardinals known for their wisdom, sound judgment and incorruptible faith. One of the three was to be specially charged with the direction of the affair, which was to be immediately stopped, if it did not appear to emanate from God. This was Cardinal Bartholomew Guidiccioni, a skilful canonist, whose irreproachable life and great talents had so manifestly placed him on the way to the Pontificate, that when Paul III. was informed of his death, he exclaimed; "My successor is dead." But Guidiccioni had very peculiar sentiments on the subject of religious Orders; and far from wishing the introduction of new ones into the Church, he would have willingly reduced the number of all those which were already established, to four; and it is said had even written a work upon this subject.

Therefore, when the project of Ignatius was confided to him, he could hardly be induced to listen to the proposition, far less to examine the plan. According to him, such a thought was in itself condemnable, as being opposed to the true welfare of the Church; since a new Order, liable to degenerate in the course of time, ended by doing more injury than it had done good in its first moments of fervor.

As the opinion of such a man was of great weight, he easily brought over the other Cardinals to agree with him. The courage of St. Ignatius did not sink; still, being well aware that in order to overcome great obstacles we must be armed with great strength, he sought this force according to his usual custom, in the divine protection; certain that could he obtain it, no human power would be able to overthrow his projects. Nor did God delay in giving him cause for hope, through means apparently the most unlikely to serve his

plans. Yielding to the importunities of various princes and bishops, who had addressed themselves to the Sovereign Pontiff, several of the companions of Ignatius had gone forth to resume their labors; and hardly had they arrived at the different places assigned to them, before numerous statements were received in Rome of the wonderful effect of their exertions.

In a short time, Faber had, we may say, regenerated and sanctified the town of Parma; and without now entering into further details, it is sufficient to add, that upwards of a hundred laymen and ecclesiastics were at the same moment engaged in following the Spiritual Exercises in that city. Lainez had no less success in Placentia, and Cardinal Ennius Filodardi never ceased to write to the Holy Father, congratulating himself upon having these Fathers as the companions of his Legation in those two States.

Similar news arrived from Sienna: where Brouet and Rodriguez had reformed the people, and even the clergy by means of the Exercises: moreover a convent of nuns, until then in open opposition to their Archbishop, had submitted to his authority. Bobadilla in the kingdom of Naples, Le Jay at Bagnarea, Strada at Montepulciano and Brescia, made marvellous exertions for the salvation of souls, especially Strada, who, still too young to be a priest, devoted himself, with all the ardor of a fervent novice, to works of zeal and charity.

Besides this the king of Portugal, John III., asked from the Sovereign Pontiff six companions of Ignatius; but only obtained two, Francis Xavier and Rodriguez. To Ortiz, the agent of Charles V. at the Diet of Worms, he granted Father Faber, to support the Catholic doctrine there. Such multiplied proofs of the indefatigable charity of the new Fathers for the service of the Church, and the salvation of

their brethren, showed the Holy Father that Ignatius was the source from which this truly apostolic zeal flowed, and that if he could transmit it to other men similar to those whom he had already collected, the Church, then so cruelly attacked in the North of Europe, might thus obtain the most important assistance.

But notwithstanding such decisive reasons, and the desire of the wise Pontiff himself, Cardinal Guidiccioni continued to persist in his opposition, and the Society was not constituted into a religious Order.

It seemed that God Himself had resolved to take this work into His own hands, to make it succeed against all hope, and to show that he granted its success to the prayers of Ignatius alone, who, after having intrusted these precious seeds to the earth, now watered them with his tears, and never ceased humbly to remind the Saviour of the consoling promise which he had made him. One day when engaged in prayer, the thought suddenly struck Ignatius, that he would unite together in one offering, his own heart and those of all his companions, to make as it were a last assault upon the divine goodness. He engaged himself, in the name of all, to have the sacrifice of the Mass celebrated three thousand times as an act of thanksgiving, whenever he obtained the favor which he so ardently solicited. It was without doubt this last effort which decided the victory; for Cardinal Guidiccioni felt his opinion change suddenly and completely, without being able to explain to himself this new disposition of his heart, which he could only attribute to a gentle violence proceeding from Heaven itself.

He begged to see the plan of the Institute, examined it attentively, and finding it admirable, said that whilst he persisted in his opinion with regard to other Orders he excepted that of Ignatius from this prohibition. Nor was he satisfied

with merely giving it his personal approbation, but became a powerful advocate of the measure, which he had hitherto combated both with the two other Cardinals and with the Sovereign Pontiff. All impediments being thus removed, Paul III., after a mature examination of the Institute submitted to him, raised the Society to the rank of a religious Order, and approved its name and form by the bull *Regimini militantis Ecclesiæ*, dated the 27th of September, 1540.

It would be impossible to describe the consolation and increase of fervor which now filled the heart of Ignatius. After so many fatiguing journeys, so much study, so many prayers and tears, so many persecutions and dangers, he beheld himself at length at the summit of his desires; he could at length perpetuate his labors, his zeal, and his devotion to the salvation of his brethren. He began, together with all his companions, by acquitting the promise which he had made to God, each one keeping an exact account of the holy sacrifices which he celebrated. The society never forgot the immense obligations under which they lay to Pope Paul III., and still consider him as a second Father. His kindness towards us was not even extinguished with himself, but seemed to pass as an inheritance to the princes of his family. A second object of gratitude for the Society, is the illustrious house of Contarini; and St. Ignatius, in a writing addressed to Peter Contarini, whom I have before mentioned, says these very words in speaking of his kinsman, Cardinal Gaspar: "We owe him *all* in the affair which we had so much at heart; and I acknowledge it here, to be preserved as a perpetual confession of our debt to him, and in order that we may at least maintain feelings of eternal gratitude for this great benefit, since it will never be in our power to repay it."

CHAPTER XIII.

Divers predictions as to the origin, spirit, and labors of the Society—Ignatius chosen first General of the Order—Solemn profession without the walls of Rome—Of the name of *Jesus* given to the Society.

IT has not been without much hesitation that I have decided to speak of the revelations and prophecies by which it pleased God to announce the birth of our Society, the formation of its Institute, and the great fruits of those labors to which it was to devote itself for the service of the Church. I feared lest this narrative, so honorable to the Society, should rather be attributed to a sentiment of pride than to the sole desire of bearing witness to the truth. Yet, if God has designed to honor, in an especial manner, this lowliest of all the Societies which are devoted to Him, have I right to deprive her of that which she derives solely from His goodness? It is certain that God has sometimes announced beforehand the rise, works, and merits, whether of certain Orders whom He has sent to the assistance of His Church or of their founders. We find examples of this in the dream by which He made known to the Pontiff Honorius, the services which were one day to be rendered to the Church by the Orders of St. Francis and St. Dominick, upon whom he afterwards bestowed his apostolic approbation; in the luminous ladder which St. Romuald beheld stretching from earth to Heaven, and covered with his Religious, clad in robes of dazzling whiteness;

in the seven rays of light which appeared to St. Norbert, surrounding the head of the crucified Redeemer, and the pilgrims who came to him from the uttermost extremities of the earth; in the seven stars which St. Hugh, bishop of Grenoble, perceived in a vision, and which announced to him St. Bruno and his six companions; in that white and blue cross shining upon the heart of an angel clad in white, beside whom were two slaves, one black and the other white, the vision which appeared to Innocent III. as a presage of the Order of the Redemption of Captives; and in many others in which we must acknowledge the immediate intervention of the God of miracles.

Why then should we be surprised that He permitted the same to occur in regard to our Society, announcing it beforehand by its name, its works, and its Institute? First, we hear of Rainolda of Arnheim, a woman whose name and virtue were equally illustrious in Flanders, and who, in 1534, at the very time when Ignatius, in the church of Montmartre, laid the first foundations of his company, predicted to Peter Canisius, then a very young man, that he would one day wear the habit of an *Order of Jesus*, which would shortly be founded for the common benefit of the faithful, and especially for that of Germany.—We know how the sequel verified the prediction. Afterwards came Angela Panigarola, a nun of St. Martha's convent at Milan, who announced long beforehand the establishment of the Society of Jesus, and the fruits of sanctity which it was to produce in that city, as is proved from our archives in Rome, by the most authentic testimony.

The memoirs of the Order of the Holy Trinity, established for the redemption of captives, contain facts of the same nature, which are faithfully transcribed by John de Figueras in his history. The originals are preserved in the

Monastery of Coimbra, from which source I derive my information.

Let us now proceed to the works of the Society. God deigned to make known His designs on this subject to St. Theresa; and her confessor learned it from her own mouth. Besides, her writings bear evidence to this fact, as well as to her having predicted that the Society should bear the name of Jesus. She relates, that on one occasion she distinctly heard the Lord say these words: "If thou knewest of what assistance that Society shall be to the Church in days to come, in its necessities and in its dangers!" At another time, she beheld in spirit, how the Society was destined to increase, for the greater glory of God, and the energy with which it would defend the true Faith. One day when absorbed in a meditation full of sweetness and peace, (as she herself writes,) surrounded by holy Angels, and very near God, she implored Him in behalf of His Church; then, says the Saint, she saw great things concerning the Society in general, and some of its members more especially. Above all, she perceived several times in the abode of the Blessed, the children of Ignatius, with white banners in their hands. "From hence," said St. Theresa, "arises the very great veneration in which I hold that Order. Besides this, I have frequently conversed with these Religious, and have found that their lives were in absolute conformity to all those things which it pleased God to reveal to me in their regard."

To these words I might add others no less honorable to the Society, which have been suppressed in certain editions of her works. But I here declare that my quotations have been copied *verbatim* from the original MS. in the handwriting of the Saint, preserved with all due veneration in the royal library of the Escorial, while the copy itself has been collated and certified by a public notary. And I may also

add, that the suppressions to which I allude, were afterwards solemnly condemned by a general Chapter of the Order of the Carmelites, in 1650.

To the holy women whom I have already cited, I shall add a third, St. Mary Magdalene of Pazzi, a native of Florence. On the 26th of December, 1599, on the feast of St. Stephen, this Saint being rapt in ecstasy, clearly saw that God appeared to regard the soul of St. John the Evangelist, with a degree of love and complacency superior to that which He bestowed upon the other Saints; but at the same time she perceived that He also granted a similar grace to the soul of the blessed Father Ignatius. She thus expresses herself upon this subject: "The Spirit of St. John and that of Ignatius are the same, for the sole object of both is love and charity to God and to their fellow-men; and it is through this love and charity that they draw creatures to God. The most blessed Spirit now existing upon earth is that of Ignatius, because his children, in their guidance of souls, especially endeavor to make it understood how pleasing to God are our acts of interior worship; since these acts lead us to embrace with facility the most arduous and difficult tasks, thanks to the light which they communicate to the soul, whence arises that love which converts all bitterness into sweetness." According to another vision of St. Magdalene, as often as the children of Ignatius endeavored to infuse that spirit into the souls of their fellow-beings, they renewed the tender satisfaction which God himself took in the soul of their blessed founder.

To these we might add the account of many more ancient predictions referring to the Society. The Abbot Joachim, who lived in the year 1200, makes mention of an Order, founded upon the model of Jesus, which was to arise in the sixteenth century of the Church. "This Order," he says,

“ shall be distinguished amongst all others, by its conformity to the Spirit of God, and shall be very dear to His heart. The Lord will love it, as Jacob loved his son Benjamin, whom he had begotten in his old age.” And again he says : “ There shall arise in the Church, doctors and preachers, who shall soften worldly and carnal hearts, and shall reduce to silence haughty teachers, bloated with pride ; this Order shall be devoted to obedience towards the Holy See, &c.” Here I pass over several matters, which, having relation to conversions effected, whether in Asia or America, will find their place elsewhere. It will suffice for the present to quote the words of that apostolic servant of God, St. Vincent Ferrer, which several men of calm and wise judgment have applied to the Society. “ Many persons,” said Rodriguez (one of the first companions of Ignatius), “ asked us if we were those Religious whom a divine revelation had shown to the blessed Vincent, when he predicted that the time would come when there should be formed a society of evangelic men, remarkable by their zeal for the Faith, and for every species of virtue. None of us knew what St. Vincent had written, and to such questions we only replied as to mockeries ; for it appeared to us impossible that these wonderful predictions should relate to us, since our Fathers were *non alta sapientes, sed humilibus consentientis*, &c. Some years afterwards, being in Portugal, the Bishop of Coimbra gave me the very words of St. Vincent to read, and he held it as certain that the Society was therein described. Would to God that such a prediction could be applied to us ! But the virtues which the holy priest announces in these apostolic men are such, that religious humility could never permit any one to recognize them either in himself or in his brethren. Those which he principally attributes to them, are poverty of spirit, purity of heart, humility, and mutual charity, all

carried to perfection. These men are to know nothing but Jesus crucified; to love but Him, to think only of Him, to speak of Him alone, to have no care either for the world or for themselves; to desire nothing but happiness and glory in Heaven, and death itself in hopes of attaining it. Who can flatter himself with ever arriving at this perfection? Truly, the Saint is right to add, when endeavoring to make us comprehend the blessed condition of these men whom he calls apostolic: *Hæc imaginatio ducet te, plus quam credi potest, in quoddam impatiens desiderium adventûs illorum temporum.*"

Yet we may say with truth, that whoever examines the lives of the ten first Fathers, who composed the whole Society at its commencement, will find that the numerous and sublime virtues attributed by the Saint to the future Apostles, all shone forth in them. They lived in the most absolute poverty, possessing nothing in the world but a cross, and their own existence; nay, one might say that their very life did not belong to them, so ready were they to renounce it whenever the service of God, the salvation of souls, or obedience to the Sovereign Pontiff demanded it! Hence those long and perilous journeys through Asia, through Africa, and throughout all the kingdoms of Europe; hence the persecutions which they underwent, the terrible fatigues which they endured; hence the voluntary sufferings which they imposed upon themselves; hence also that simplicity so admirable, in spite of their learning, that the gentle innocence of their manners had deservedly obtained for some of them the surname of angels; and hence, in short, that humility, so profound, so utterly detached from all that the world considers as honorable and distinguished, that Lainez, Le Jay, Brouet, Rodriguez, and Bobadilla, having been called to the dignity of bishops, and even to one yet more elevated,

considered the offer as a persecution, and rejected it with their whole heart. One of these men declared that one thing alone might have induced him to regret that he had joined Ignatius, which would have been the impossibility of escaping from the ecclesiastical dignity destined for him.

What perfect charity reigned amongst them ! They almost all belonged to different and even hostile nations ; they had the most opposite characters, and yet they felt the sufferings of their companions more painfully than their own. Jesus crucified was the sole object of their love, of their thoughts, of their conversation, and they took His name because they always wore it in their hearts. To please Him, was their only recompense ; to gain hearts to God, the sole object of their ambition. As to measuring their labors by their strength, it would have been counted as puerile, as unworthy. To make known the Lord Jesus, to find new adorers of His divine name, amidst all the nations of the universe ; that was indeed their hope, their secret, and the sole desire of their hearts !

The existence of St. Ignatius, especially during his latter years, was considered by his physicians as miraculous, and they were persuaded that his zeal for the glory of God, alone supplied him with that strength which nature could no longer bestow upon him. When St. Francis Xavier died in the middle of his immense labors in the East, he had only begun all that he had projected for the enlightenment of the infidels and the glory of God's holy name. Faber lived so short a time, that his works were but the simple prelude to what he intended doing, and yet his labors had already surpassed those of the most zealous and aged men. We may with truth say the same of all the others. When we reflect that I am now making only a rapid sketch of the works of our first models, how much more forcible will it be when I

shall enter into a detailed account of all their labors! Shall I then be accused of exaggeration? or shall I not rather incur the reproach of having fallen very short of my subject?

This brings us back to the events which followed the establishment of the Society as a Religious Order. Ignatius immediately gave notice of it to his companions; and as it was necessary to decide upon fixed rules and constitutions, and to choose a General from amongst them, and since that could not be done without the decision of the majority, he summoned them all to Rome, where they arrived at the beginning of Lent, in 1541. But of ten, four were wanting, because Xavier and Rodriguez were already in Portugal, from whence they were to go to the Indies; Faber at the Diet of Worms, and Bobadilla so useful in the kingdom of Naples, that he was detained there by orders of the Pope and in fact also by his feeble health. As for the general approbation required for the rules which were to be established, those who were absent relied upon the judgment of those who were in Rome, and they upon that of Ignatius. However, he never decided upon any resolution, without having taken the advice and received the approbation of all. It was now that he begun to form the external structure and principal parts of those constitutions, to which he continually added, until they had acquired their present form.

As for the election of a General, no vote was wanting but that of Bobadilla, who, in setting out for Naples, had not left it in writing, foreseeing no hindrance to his return; and having afterwards neglected to send it. Ignatius required of his children, now collected together in Rome, that they should take three days to meditate in the presence of God, upon their future choice; that afterwards they should write the name upon a ticket which they were to seal up, and then to devote three other days to prayer, that Heaven would

bless the election which had been made. At the end of that time, the different votes were examined. Absent and present, all had unanimously chosen Ignatius as General of the Company. Some of these written votes have appeared to me worthy of being recorded. I transcribe them from the originals. "I, Francis (surnamed Xavier) do hereby affirm, that apart from all human consideration, and acting by the dictates of my conscience, I am of opinion that we should elect as head of our Society, to whom we ought all to submit, our old and true Father Ignatius, who, having collected us together, not without great difficulties and much labor, will also know how to govern us, and to change well to better, through his intimate knowledge of us all. And after his death, (I speak from my soul and conscience, and as if I were about to die immediately,) I am also of opinion that Father Peter Faber ought to be his successor. God is my witness that I speak only according to my thoughts; in testimony whereof I have signed with my own hand. Given in Rome, the 15th of March, 1540. Francis."

John Codure also gives his vote to Father Faber after Ignatius; and the reason which he assigned for doing so, is even more honorable than the choice itself. "Ignatius," says he, "has always appeared to me the most fervently zealous for the honor of God and the salvation of men; and for this reason, I would wish to see at our head our venerable Father; he who has always made himself the least amongst us all, the servant of all. After him I would choose Father Peter Faber, whose virtue is not less elevated. This is what a union with God the Father and Our Lord Jesus Christ has inspired me with: nor could I testify otherwise, were I at my last hour. The 5th of May, 1540. John Codiurus."*

* *Is est* (he says amongst other things in speaking of Ignatius),
ui testimonium reddo, quem etiam Dei honoris zelatorem, ac salutis

He had given his vote long beforehand, on account of his intended voyage to Ireland, of which I have already spoken, but which did not take place.

Here is next the vote of Salmeron, equally worthy of him and of Ignatius to whom he gave it. "In the name of Jesus Christ, Amen: I, Alphonsus Salmeron, the most unworthy member of this Society, after having offered up my prayers to God, and meditated upon the affair to the best of my power, do hereby choose and acknowledge as chief, and Superior of myself and of all this congregation, Señor Ignatius of Loyola, who, inspired by divine wisdom, after having begotten us in Christ, and fed us with the milk of children, now that we have grown up in the Lord, will lead us forward with the substantial food of obedience, and will guide us towards the rich and fertile pastures of Paradise, as well as towards the fountains of life. So that when he shall give back this little flock to Jesus Christ the great shepherd, we may be truly called *the people of his pasture and the sheep of his hands*; whilst he himself may on his side repeat with joy; *Lord, of all those whom thou hast given me I have not lost one*. May the good shepherd Jesus, grant us this supreme blessing! Amen. Such is our opinion. Written in Rome, the 4th of April, 1541."*

animarum ardentissimum, semper cognovi; ac ideo etiam aliis debere præfici, quia omnium semper se fecit minimum, ac omnibus ministravit, honorandus pater D. Ignatius de Loyola. Post quem, non minori virtute præditum censeo præferendum, honorandum patrem, D. Petrum Fabrum. Hæc est caritas coram Deo Patre, ac D. N. Jesu Christo; nec aliud putarem dicendum, si hanc horam ultimam esse meæ vitæ certo scirem, etc., 5 Mai, 1540. Joannes Codurio.

* *In nomine Jesu Christi, Amen. Ego Alphonsus Salmeron, hujus societatis indignissimus, præmissa ad Deum oratione, et re, pro qualicumque meo judicio, mature pensata, eligo, et pronuncio pro meo, et toti-*

But of these different votes, the most admirable from its wisdom was that of St. Ignatius himself, who, feeling how important it was for a father in a circumstance of such deep interest, to testify no preference amongst his children, who were all equally entitled to his love and esteem, enveloped in an act of deep humility, one of equally deep prudence; and found means to give his vote, as it was incumbent upon him to do, without naming any one in particular. "In the presence of God," he says, "and myself excepted, I give it as my opinion that he who shall have reunited the greatest number of votes, shall be our Superior."

His election produced very different effects on his own mind, and those of his companions. In the midst of the common joy, he alone was overwhelmed with sadness, on seeing himself, contrary to all his wishes, raised above his brethren; he who would willingly be the very lowest amongst them. He could not make up his mind to accede to their desire, and considered it as an error of judgment which had led them to believe him worthy of being placed at their head. He represented to them his incapacity in the strongest terms, reminded them of the worldly life which he had led for thirty years, of all his sins and miseries; and finally, of the weakness of his health, which made it impossible for him to bear so heavy a burden. The more his companions appeared to

us congregationis prælato et superiore, dominum Ignatium de Loyola, qui juxta sibi datum à Deo sapientiam, sicut nos omnes in Christo genuit, lacteque pavit parvulos, ita nunc, in Christo grandiores, solido obedientiæ cibo deducet, ac diriget in pascua pinguia et uberrima Paradisi et ad fontem vitæ: ut cum gregem hunc pusillum Jesu Christo pastori magno reddiderit, verraciter nos dicamus et nos: populus pascuæ ejus et, oves manus ejus: ipse vero gaudenter dicat: Domine ex his quos dedisti mihi non perdiidi ex eis quemquam—quod ipse Jesus pastor bonus, nobis dignetur concedere, Amen. Hæc sententia nostra. Scriptum Romæ, 4 Die Aprilis, 1541.

be grieved by his refusal, the more strenuously he urged them to accede to it. He finished by assuring them that he could not accept of such an office, unless he were to receive fresh knowledge from on high. But he did not perceive, this man so simple in his humility, that the more he considered himself unworthy of the office, the more he confirmed his companions in their first opinion; for the only thing that could have been wanting to a merit so universally acknowledged, was, that whilst all agreed in designating him as their Superior, he alone, through a sentiment of humility, should be of a contrary opinion.

All that Ignatius could obtain was, that his brothers should consent to submit his election to a new trial. They did so, and their opinions remained unchanged. After having passed four days more in prayer and penitential exercises, out of compassion for his sincere grief, and to give it time to grow calm, they returned with votes absolutely similar to the first. Ignatius, who had conceived some hopes from this delay, again testified his disinclination to agree to their decision, and would have brought forward new arguments; but James Lainez rose, and addressing the meeting with modest freedom, declared that if Ignatius thought himself at liberty to refuse to fulfil the will of God so clearly manifested, he also would consider himself at liberty to leave a Society, which by this refusal would be deprived of the head designated for it by God himself. All, following the example of Lainez, made the same protestation, and declared that not one amongst them would accept the government of the Company, or would confer it upon another.

Then Ignatius, without giving positive consent, ceased to refuse, but continued to believe that his companions held him in this high estimation, from not knowing him thoroughly. He therefore placed their decision and his own opin-

ion in the hands of one who, having a thorough knowledge of his life, could perfectly understand both what he had been and what he was likely to become. He whom he selected as umpire, was his own confessor, named Theodosius, a man of great holiness, and at that time a religious of St. Peter Montorio's. During the three last days of the Holy Week, which Ignatius passed without leaving his monastery, and without seeing his companions, he gave Theodosius a detailed account of his whole life, of which he made him a general confession. He then informed him of the double election of which he had been the object, of his refusal, and of the insistence of his brethren; and added, that he had come to place himself in the hands of his director, in order that through the intimate knowledge which he had of his soul, he might decide before God upon the resolution which his penitent ought to take. But the holy monk required little time for reflection. He at once enjoined Ignatius no longer to oppose what he considered as the manifest will of the Holy Spirit.

Ignatius entreated him to put his decision in writing, and in sending it to his companions, to speak of him with the utmost freedom, still retaining a hope that by this means they might be induced to exclude him from the generalship. The Father agreed to do so; and at length, satisfied with this promise, Ignatius on Easter-day went to rejoin his companions.

Three days after, his confessor himself brought the letter which he had promised to write; and after having assembled the Fathers, read it aloud in their presence. It enjoined Ignatius no longer to refuse his consent to the will of his companions. Upon hearing this he submitted, and entered upon the office of General, on the 13th of April, 1541. But before this occurred, and whilst they were yet waiting for the answer of Father Theodosius, it appeared as if God him-

self wished to encourage Ignatius, by showing him that he had been endowed with supernatural gifts.

A young man named Matthew, a native of Biscay, served in the house of the Fathers; and while Ignatius was in the monastery of Father Theodosius, suddenly fell into the power of the demon, who tormented him cruelly. He caused his victim to utter the most horrible cries, foaming at the mouth; he cast him on the ground, and held him there with such strength, that ten men could hardly raise him. His neck and face were horribly swollen. At the sign of the cross, which a priest made over him, this swelling would disappear, and show itself in other parts of his body. One day some persons who were present at this scene threatened the evil spirit, and warned him that Ignatius would soon return, and would expel him from the body of that man, and from the house. Then he cried out in convulsions of rage, that the name of Ignatius should not be pronounced before him, and that he was the greatest enemy whom he had upon earth. When Ignatius came back, and was informed of the misfortune that had happened to the young man, he led him into his chamber, said a short prayer over him, and brought him back, delivered for ever from the power of Satan.

After the election of their General, the Fathers fixed upon Friday of that same week, as the day for pronouncing the solemn vows of their profession. They first made their stations in seven different churches, and arrived at that of St. Paul, outside the walls. There Ignatius said Mass at an altar of the Holy Virgin, which was then on the left of the high altar, near the miraculous crucifix which spoke to St. Bridgit. Before taking the communion, he turned towards the assistants, and holding in one hand the body of the Lord, and in the other the written formula of his vows, read it aloud, and then received the sacred Host. He afterwards

placed upon the paten five other consecrated Hosts, returned to his companions, who on their knees surrounded the altar, and received their vows, which they all made according to the same formula, except that the promises of Ignatius were made to the Sovereign Pontiff, and those of the other Fathers to Ignatius as their head. After the communion and fervent acts of thanksgiving, they visited all the privileged altars of that church; then returning to the foot of the high altar they all embraced Ignatius, after having kissed his hand with great humility and tears of emotion, in which all who were present joined.

We may judge of the abundance of spiritual consolation which on that day inundated the hearts of these holy Religious, by that which was granted to one of their members, Father Codure. Whilst returning to Rome from the Church of St. Paul, he walked on before his companions, and appeared as if truly carried forward by the Holy Spirit. He heaved such ardent sighs, and shed so many tears, accompanied by half broken words, that he seemed as one absolutely beside himself; and as if the fire which devoured his heart required an outlet, that it might not consume him.

He was the first after Ignatius who pronounced the vows of his profession, and he was also the first who ascended to Heaven after the foundation of the new religious Order. Six months had hardly passed, before God, by taking him to Himself, granted his fervent desire. Ignatius was on his way to offer up the Holy Sacrifice for Codure, at St. Peter Montorio's, when suddenly in the middle of the Ponte Sisto, he stopped short in an attitude of surprise; then calmly raising his eyes to Heaven, said to John Baptist Viola, who accompanied him, "Let us return to Rome, Codure is dead." In fact he had just expired. Ignatius never revealed what he had then seen; but it has always been believed that he

beheld the same vision as that seen by a pious man, who wrote some time after to Faber, declaring that he had beheld Codure environed by rays of light, and ascending to Heaven surrounded by angels. Codure was truly a perfect man, and filled with the Spirit of God. Born in Provence, on the day of St. John the Baptist, he had received his name; had been ordained to the priesthood on the same day, and died on the same day as the illustrious precursor of our Lord, and precisely at the same age.

The desire of St. Ignatius was then at length accomplished; and his labors, which might be divided into several classes, had at length received their reward. The object of his first efforts had been to conquer himself, and to arrive at a total detachment from the world, and at a perfect union with God; of the second, to collect companions and to form them to the apostolic spirit, so that they might become, as it were, the foundation-stones of the edifice which he wished to erect. There remained for him in the third place, to give to his Order, now established, an Institute and a form of government. Before speaking more at length upon this subject, I must here make mention of the name adopted by the Society, and of the reasons to which it owes the choice of this name.

Ignatius gave to his newly-founded Order the name of Company of Jesus. The ears of the declared enemies of the Church were strangely wounded by this. At first it produced the most extraordinary exasperation; nothing was heard but mockery, blasphemies and insults. It was a name which could not be tolerated; it was full of pride and injustice; it deprived the generality of the faithful of their precious privilege of being the true *Company of Jesus*, to bestow it upon us alone, without regard to the merits of

others, and without any right on our part to such appropriation.

Thus, the title of Friars Preachers, which was given to the Order of St. Dominick, as a token of their destination, and as a reward for their labors, had also excited much murmuring and reproach. It was asked, whether the whole Church had become mute, that these men alone should be designated as Preachers. But the authority of Innocent III., Honorius III., Gregory IX., and other Sovereign Pontiffs silenced envy, and maintained for that Order a title which it so well merited by its zeal and learning. In the same way, the holy Council of Trent, together with many Pontiffs, approved of the name which we had borne from our origin; while Gregory XIV. in his bull, *Ecclesiæ Catholicæ*, solemnly confirmed it.*

Besides, notwithstanding all these reproaches, Ignatius felt assured that the Society would never be deprived of this august name. He was heard to say, that should the discussion of this question ever be renewed (which in fact occurred), it would be determined by the authority of the Church; because it was the express will of God that the Order should bear this name, and no other; nor can we doubt that his conviction on this point proceeded from a higher source than his own thoughts.

“It is manifest to us,” wrote his secretary (John Polancus), “that Ignatius had been informed, by revelations from Jesus Christ himself, of the name which his Order was to bear. For whatever warnings or reproaches he received in consequence of our pretended usurpation of this holy name,

* Quæ vero, ad reliqua, quæ in controversia vocata erant, sic statuimus—Nomen Societas Jesu, quo laudabilis hic Ordo nascens, a Sede Apostolica nominatus est, et hactenus insignitus, perpetuis futuris temporibus retinendum esse.

he always remained firm in his resolution to preserve it, unmoved by any human opinion; excepting from this hypothesis those persons only to whom he owed obedience under penalty of sin. Now, to all who knew the humility of Ignatius, and his readiness to renounce his own opinion, and to rely upon the judgment of others; this decided resolution, and the calm refusal with which he met all the advice given him upon this subject, were sufficient to impress them with the conviction that he did not consider this as a mere human affair. He never acted in this manner unless his resolution had been decided by heavenly inspiration. It is, besides, probable that the first Fathers consulted with each other and reflected upon this name, as upon many other matters connected with the Society; and, consequently, every thing leads us to believe that the Lord himself had revealed or confirmed it to Ignatius.

“It must also be observed, that we do not entitle ourselves, Company of Jesus, as having the presumption to think ourselves worthy of being truly His companions. We do so only in the military sense, in which a company takes the name of its commander.” Thus speaks the Secretary of Ignatius, and his explanation is correct. The name of our Society is in truth nothing but a military title; it dates back to the origin of the Society, when at Manresa, God himself revealed the first sketch of the Order to Ignatius, in the Meditation of the Two Standards, which represents the enlisting of a company of warriors under the banner of which our Lord Jesus is the chief. In fact, this title denotes the object to which the Sovereign Pontiffs as well as Ignatius attribute it. By an admirable conformity of sentiment, they call it *the Militia of Christ*, and declare that we ought to live in its bosom, solely in order to fight under the banner of the Cross; *sub crucis vexillo Deo militare*. The whole

existence of the Company, its whole force, its whole learning are to be consecrated *to the greater glory of God*, which it keeps much more in view than is done by the generality of the faithful. To combat with Him, to die fighting in His service, to aspire to nothing but to imitate Jesus in His work, by leading a life of perfection, and by laboring for the salvation of souls; and always, and only *for the greater glory of God*; that is their life, that is their only object. Do not all these reasons give it some title to call itself *The Company of Jesus*? And hence it is manifest how ill-advised was that celebrated theologian, adverse to the Society, who took occasion to remark upon these words of St. Paul; "God is faithful; by whom you are called unto the Society of his Son Jesus Christ." "How could this Society, which is truly the Church of Christ, have been limited by Ignatius to his own? 'As this Society is undoubtedly the Church of Christ, let those who arrogate the title to themselves, see whether like heretics they do not falsely say that the Church exists only in them.'"

But in the first place, we do not *arrogate* to ourselves, a name conceded to us by the Apostolic authority of the Sovereign Pontiffs. Then, thanks be to God! the Society is so far from thinking of confining the whole Church within itself, that its only object, thoroughly proved by facts, is to extend the Church, and to spread her dominion over the whole universe, at the price of the sweat and blood of so many of her children, and in furtherance of this great object alone. Moreover, this name is not in our eyes a vain title, or one devoid of meaning; but a constant and tacit exhortation to practise those virtues, without which we cannot hope

* *Quæ sine dubio societas, cum Christi Ecclesia sit, qui titulum illum sibi arrogant, ii videant, an hereticorum more, penes se Ecclesiam existere mentantur.*

to bear it worthily ; it reminds us unceasingly, that we must never abandon our standard, nor the examples which Jesus has given us ; that we must live to labor for our own sanctification, and for that of our brethren ; that we must ever preserve that mutual union which gives unconquerable strength ; it reminds us also of that obedience to the orders of our chiefs, which is the soul whether of military or religious discipline ; it teaches us to dread neither the number of our enemies, nor the persecutions which may assail us ; for if no power can overcome Him, whose we are, and for whom we combat, it suffices for our defence, that we belong to Him ; for we are not the *Company of Ignatius*, and when he died, we did not lose our true head.

Father Peter Ribadeneira wrote from Ghent to one of his friends, upon learning the death of Ignatius, as sad for us, as it was glorious for himself. “ I should have felt my heart break, if in raising my eyes towards the Father whom I regretted, and towards that Divine Providence, in which he always trusted, I had not felt myself wonderfully consoled by the recollection that the *Company of Jesus* did not rest upon Ignatius, but upon Jesus himself. Yes, Jesus has established it by the hands of His servant, and He is able to give us other chiefs, who, without being such as Ignatius, will nevertheless be all that is necessary for us ; and I repose upon these words, uttered by Father John Hurtado at the moment of his death : *Our Lord formerly deprived his rising Church, in one day, of the two pillars upon which it seemed to lean, St. Peter and St. Paul ; in order that we might understand, that it is He and He alone who supports it.*”